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A GEOGRAPHICAL, HISTORICAL, AND POLITICAL VIEW OF THE ISLAND OF ST. DOMINGO.

[WITH A MAP.]

THE recent events in this part of the new world muſt neceſſarily attract the notice not merely of every philoſophical but of every political obſerver throughout the globe. A republic of Blacks, or, as they are more properly denominated, in conjunction with the mulattoes, &c., *men of colour*, is a phenomenon in the nineteenth century which the moſt keen ſearcher into futurity has never ventured to predict. The moſt that has been foreſeen and foretold was the evil which a ſordid intereſt would be likely one day to produce, by perpetual importations into our iſlands, and thoſe of our neighbours, of innumerable tribes and cargoes of injured ſuffering fellow-creatures.

It is not natural to expect ſuch wrongs can ever be forgiven by the creatures who ſuffer them. If reſentments ſhould die away in the breaſts of a few of theſe violated perſons who may be kindly treated by their maſters, the freſh arrival of others of the ſame colour and condition muſt revive it anew; for it is in human hearts to ſympathize in diſtreſs, and to conſpire for relief.

The vaſt diſproportion of the owners to the enſlaved, in almoſt every iſland of the Weſt Indies, makes it a matter of aſtoniſhment that commotions of another, and, if poſſible, of a ſtill more dreadful nature than thoſe we ſhall ſpeak of, have not occurred in all the iſlands, to exhibit a more impreſſive leſſon for the inſtruction of the avaricious. It ought to be conſidered, that in whatever numbers, or by whatever compact, men may agree to commit an injuſtice like this, they muſt one day expect to draw upon themſelves an adequate puniſhment. Not to apprehend ſuch retribution, would be to incur the charge of comtemning the doctrines of that very religion which theſe dealers in men make a boaſt of revering.

The *Slave Trade*, ever mentioned with abhorrence, was always a popular topic in the mouth of every French reformer at the commencement of the revolution. The patriot orator could not fail to apoſtrophize with effect when he turned to that abominable traffic, which a ſuperior knowledge in the arts, prompted by an inſatiable love of wealth, had given riſe to. He did not omit laying its charge to the account of that unfeeling deſpotiſm, which it was the buſineſs of a humane philoſophy in all ages to expoſe, reſiſt, and decry; in ſhort, the wonderful revolution in this large and rich iſland is a collateral and ſo far correſpondent event of that great revolution in a neighbouring country, which, though it has wrought wonders, has not yet produced half the changes it is capable of effecting in Europe alone.

Woe to thoſe governments which do not, in a certain degree, conform to the burſt of ſentiment which the enlightened men of France gave way to, the few years preceding the revolutionary exploſion! and ſhame to thoſe ſtatemen who reſt the ſafety of the governments they direct upon the greater or leſſer popularity of one man whom chance may place at the helm, or be the oſtenſible general in the field over an eventful, perhaps a deciſive, battle.

If ever Europe ſtood in need of great or of experienced ſtateſmen, it is at this moment. It matters not how firm they may fancy the ground on which they ſtand: a convulſion may not be far off, which would move the very foundation and themſelves together. The fulcrum and the lever will in that caſe loſe their powers; floods of oratory will be poured forth in vain; the moral ſubject-matter on which they ſhould operate will be gone. Demoſthenes himſelf harangued in vain: to uſe the language of the chemiſts, he found he could not by the fire of his diſcourſe raiſe a ſpirit anew: he had a *caput-mortuum* only to work upon; its ſublimity was diſſipated by unſkilful hands, to whom the work had been committed. But theſe introductory reflections may be thought irrelative to the main ſubject.

St. Domingo was conſidered as the moſt valuable iſland in the Weſt Indies. It was diſcovered by Chriſtopher Columbus, in the year 1492. It is near four hundred miles in length, and one hundred and forty in the broadeſt part from north to ſouth.

The greateſt part of this iſland lately belonged to the Spaniards, and is denominated Hiſpaniola. The north-weſtern extremity is but a few leagues from the eaſtern point of the iſland of Cuba, which is of nearly twice the length of St. Domingo, but was never of half the value. In the peace which the Spaniards made with the Directory of France, they ceded that part of the iſland which belonged to his Catholic Majeſty; but it was in a bad ſtate of cultivation, and could have been of little or no uſe to France for centuries to come. It was however a ſomething in name, and the ceſſion of it appeaſed the reſentment and flattered the pride of thoſe who governed the new republic at that time.

This iſland is nearly ſurrounded by craggy rocks and dangerous ſhoals, though it has two good harbours. The town which gives name to the iſland is in that portion of it which was called Hiſpaniola; but the new poſſeſſors of it call the whole by the antique name of Hayti. It is ſituated between the tropics, extending from near ſixteen to twenty degrees of north latitude, and from fifty-two to fifty-ſeven weſt longitude, and lies between Jamaica to the weſt, and Porto Rico to the eaſt.

St, Domingo, in common with all the other iſlands lying between the two continents of America, is ſubject to the two great calamities of deluging rains and deſtructive hurricanes, the effects of which, perſons who inhabit the milder climate of Europe can form no conception of. Our heavieſt rains are but dews compared with the floods which ſometimes deſcend with incredible impetuoſity in thoſe regions. The rivers riſe in a moment, overſwell their banks, open new channels, form lakes, and lay the low country under water for a conſiderable time.

The rains make the only diſtinction of ſeaſons in this part of the globe, the verdure of the trees continuing all the year round: the inhabitants know nothing of froſt and ſnow, ice or cold; and it is but rarely that they have hail: when they have, it is violent, and the hailſtones are very great and heavy.

The climate of ſeveral of the Weſt India iſlands is certainly more unhealthy than that of St. Domingo, but the ſame quality of the air here diſpoſes all kinds of metal to ruſt and canker in a very ſhort time. It is aſcribed to a ſulphureous acid predominating in the atmoſphere, and this, added to the great heat ſo near the line, makes the climate of the Weſt Indies deſtructive to European conſtitutions. It is generally in the month of Auguſt that the inhabitants are aſſaulted by dreadful hurricanes.

Theſe viſitations ſometimes deſtroy at one ſtroke the labours of many years, and proſtrate the ripe fruits, and exalted hopes of the planter, juſt as he flatters himſelf all is out of danger. The violent ſtorms of wind are attended with rain, thunder, and lightning, and farther accompanied with a tremendous ſwelling of the ſea, and ſometimes with an awful earthquake. In the general havock occaſioned by a conflict of the elements, the labourer ſees whole fields of ſugar-canes whirled into the air, and ſcattered over the face of the country. Large trees are torn up by the roots, and driven before the wind; their ſtrongeſt windmills are blown down; and their heavy utenſils, ſuch as coppers, pans, &c. are battered to pieces; in ſhort, to complete the ruin and ſometimes the deſtruction of theſe unhappy people, as their houſes are often unroofed, the rain pours in upon them, and, as it frequently riſes four or five feet in an hour, they are drowned in endeavouring to ſave their property. The Aborigines have taught the planters how to prognoſticate the approach of an hurricane, which comes on either in the quarters or at the full change of the moon, round which is ſeen a great bar, and ſometimes the ſun itſelf has the ſame appearance. Theſe appearances, as well as the ſtars ſeeming larger, we can account for by the altered ſtate of the atmoſphere; but it is not ſo eaſy to give a reaſon for the ſea emitting a ſtrong ſmell, unleſs, by its riſing into large waves, we may conclude there is a ſub-marine earthquake. The antients were unacquainted with this Archipelago in the Atlantic Ocean, but they conſidered the iſlands as uninhabitable, from their poſition under a vertical ſun; this lumina-

ty paſſes over their heads towards the north, and never returns farther from any of them than thirty degrees to the ſouth; conſequently, they are ſubject to ſuch extreme heat as would inevitably deſtroy the human body, if the trade wind, riſing gradually as the ſun gathers ſtrength, did not blow in upon them from the ſea, and refreſh and cool the air: again; as the night approaches, a breeze begins to be felt, which is wafted ſmartly from the land; and, ſingular and unaccountable as it may appear, from the centre towards the ſea, and to all points of the compaſs at once.

By a ſeeming eſpecial bounty of Providence, not leſs remarkable, it ſo falls out, that, when the ſun has made a great progreſs towards the tropic of Cancer, and becomes in a manner vertical, he attracts ſuch a body of clouds as ſhields the ſcorched labourer from his direct and ardent beams; which clouds diſſolving in rain, cools the air, and moiſtens the country, parched by the long drought which commonly endures from the beginning of January to the middle of May, or longer.

Under all the diſadvantages and perils which have been enumerated, the philoſopher and the man of moderate deſires would, with difficulty, believe that any temptation could be ſtrong enough to entice the inhabitant of milder climes to become the reſident of a ſpot ſo violently and often ſuddenly aſſailed by turbulent elements, threatening general devaſtation and death; but ſo powerful is avarice, ſo overweening the deſire of wealth, that there are perſons always ready to venture with their lives and the property they wiſh to increaſe, in theſe burning regions. There are, however, no parts of the earth (the Eaſt Indies excepted) in which great fortunes are made or great eſtates raiſed in ſo ſhort a time. The produce of a few good ſeaſons generally provides againſt the ill effects of the worſt, as the proprietor is ſure of a ſpeedy and profitable market for his produce, it having a readier and more regular ſale than the commodities of any other quarter in the world.

The allurements to the adventurer and merchant, therefore, outweigh the diſadvantages and the hazards they are expoſed to, and they willingly embark in an enterprize at once painful and dangerous, in the view of amaſſing a great fortune, which is afterwards to be ſpent in luxury in the mother country. This has been the caſe with the Engliſh, the Spaniards, the Dutch, and the Danes, but particularly ſo with the French. Many of the coloniſts of this latter nation (*Americains* as they call themſelves) poſſeſſed princely fortunes, made wholly in St. Domingo. They, or perhaps their parents, were merely overſeers, with wages of only five or ſix hundred livres a year, i. e., from twenty to thirty pounds ſterling. From that ſituation, where they had the care of thirty or forty negroes, they roſe to be managers, with overſeers under them, having a ſalary of three thouſand livres, or more; and from this they generally became tenants to the proprietors, and hence by frugality and induſtry acquired eſtates themſelves, with the profits of which they would live in ſo oſtentatious and ſplendid a manner, as could not fail to raiſe deſires in bold and ardent imaginations to try the ſame courſe of fortune with all its inconveniences and dangers. Of theſe latter, that of inſurrection among the negroes is the firſt in conſideration. As, in the bad government of ſtates, it is always ſome new or growing oppreſſion that makes the ſubject hazard his life to free himſelf from it, and puniſh his oppreſſors; ſo in theſe colonies the petty tyranny and ſelfiſh views of overſeers and managers, countenanced by the avaricious diſpoſition of the owners, have often driven the wretched negro to aſſociate with his fellow-ſufferer, and to plot the deſtruction of the taſkmaſters. The ſummary puniſhment of hanging them upon trees like dogs, when they have made an ineffectual attempt to gratify their vengeance and obtain their freedom, does not prevent others from giving way to the ſame paſſions of revenge.

The ſubſiſtence of the negroes belonging to ſome of the ſtates mentioned is miſerable in the extreme. A certain quantity, not over abundant, of Guinea or Indian corn, a ſalt herring, or perhaps a portion of ruſty bacon or pork, each day, compoſe the diet of theſe unhappy creatures. The clothing conſiſts of a cap, a coarſe ſhirt, a pair of breeches, and a blanket; and this is all the expence the owner is put to, after the firſt purchaſe, in order to enjoy the profit of the endleſs labour of the ſlave; unleſs, indeed, we charge to the account the ſalary given to a ſurgeon or a doctor. Much is ex-

pended in this laſt article in every part of the Weſt Indies, as if bleedings, purgings, and alteratives, could be much wanted among creatures who live ſo uniform a life, or as if recourſe to the healing art could counteract or retard the continual deſtruction occaſioned by hard toil and an unwholeſome climate. The negroes of this iſland, more eſpecially thoſe belonging to the French, have in ſome reſpects poſſeſſed an advantage which thoſe belonging to other maſters have not.—They have had ſmall portions of land allotted to them, with a certain time, one day, for inſtance, or two in a week, to cultivate it for their ſubſiſtence. This meaſure may, in a conſiderable degree, have enabled them to raiſe the ſtandard of revolt with more effect. In Jamaica, and ſome of the other iſlands, they are proviſioned chiefly from ſtores; and thus from day to day, and from hand to mouth, their dependence is more ſecured, and they are kept more tame and ſubmiſſive to their maſters. But bondage, under whatever alleviating circumſtances it may be inflicted, is nevertheleſs a bondage; and the ſlave, believing that his owner has no higher conſideration for him than for a horſe, mule, or other working animal, whoſe labour he would obtain at the ſmalleſt poſſible charge, has no room in his breaſt for gratitude, and can bear no affection for ſuch a maſter. All human nature is impatient under reſtraint, but it revolts at ſlavery, and is ever ready to ſeize the opportunity of freeing itſelf. No wonder, therefore, that the whites in the Weſt India iſlands are kept in conſtant terror of inſurrections and plots, many families retaining twenty and thirty negroes as menial ſervants, who are by far the moſt dangerous of the ſlaves, and, in caſe of inſurrection, have it more in their power to ſtrike a ſudden and fatal blow.

The French revolution proved a quick match to this combuſtion, which muſt, from its own nature, be ever in a condition to take fire. During the monarchy of France, the government of St. Domingo was one of the beſt and moſt lucrative appointments in the gift of the crown. One of theſe governors, ſo appointed, was the Marquis de Blancheland, who, with the rank of Lieutenant-General, had the government in chief of all the French ſlands in the Weſt Indies. In about ten weeks after the decapitation of Lewis XVI, viz. on the 7th of April, 1793, he was guillotined on the Place de la Revolution, by a ſentence of the Revolutionary Tribunal, for conſpiracy againſt the Republic. For ſome time before the death of the above-mentioned governor, the affairs of this once flouriſhing iſland fell into vaſt confuſion; and all thoſe who profeſſed an attachment to royalty, and the antient order of things, incurred great peril. A few men of reſtleſs diſpoſition, and of ambitious deſigns, by turns directed the predominating ſpirit of this populous colony. One among them, of conſiderable talents and an undaunted ſpirit, like many other prominent figures in the revolution, has often retired under a cloud, but, peculiar to his fate, has re-appeared. More than once has he fallen, as it were, never to riſe again; but, ſtrange to behold, by thoſe who had their eye on the deſtiny or fortune of the chief republican characters of France, this man contrived to ſhift the blame of an unſucceſsful adminiſtration on others' ſhoulders. In the preciſe moment, when the axe was about to fall on the neck of Santhonax, he was not only abſolved, but re-inſtated in power as in danger. Thus, while every one conſidered it as impoſſible that either Santhonax or Polverel, the two firſt republican commiſſioners, ſhould eſcape the fate of Briſſot, their creator and patron, they both lived till their maſters had mutually ſealed the death-warrant of each other. Thus, after all the proſcriptions of the above eventful period, which can be compared to none but thoſe of Mariüs and Sylla; one of the above turbulent ſpirits (for Polverel died in St. Domingo) ſtill inhabits the earth, and, in the words of Macbeth, "lives a proſperous gentleman!"—But before we enter upon the political and civil diſſentions of this intereſting portion of the French empire, it may not be diſagreeable to the reader to learn in what manner it was firſt coloniſed, and became the property of France,

The name St. Domingo is properly applicable to the chief city on the iſland, which, it has been before obſerved, belongs to that portion of it lately ceded by the Spaniards, and was named after a Saint of pious and popular memory among the Spaniards.—St. Domingo is about three thouſand five hundred miles from the land's end

of England, and its eaſtern point lies in 18° 20′ north latitude, and in 68° 40′ weſt longitude from Greenwich.—This eſtabliſhment, like many others of the Spaniſh, was founded on rapacity, and cemented with blood!

The firſt object of the Spaniſh adventurers was to ranſack the bowels of the earth for ſilver and gold, in which purſuit they murdered more than a million of the peaceful and inoffenſive natives! As the mines became exhauſted, a few of the induſtrious entered upon the cultivation of cacao, ginger, and ſugar; but the majority of the adventurers emigrated upon the diſcovery of new mines in Mexico, and left the ſoil of St. Domingo, deſtitute of its proper owners, to be over-run by the animals with which they had ſtocked it. Thus does the tyranny of man convert the fruitful habitations of his fellow-creatures into a wilderneſs for beaſts. Such crimes, ſooner or later, bring their own puniſhment, as this did. The Spaniards quitting the iſland, which did not ſatiate their wicked thirſt of gold and ſilver, gave occaſion to a deſperate band of adventurers to reſort to it. Theſe were the famous *Bucaneers;* an aſſociation of men from all countries, and of all deſcriptions; but of whom it may be ſaid, that, if ſelf-preſervation be a law of nature, the wars which they maintained for above half a century againſt their oppreſſors were more juſtifiable and legitimate in their origin than all thoſe which the pride and ambition of monarchs and nations have occaſioned from the beginning of the world. The cruelty of the Spaniards compelled theſe men to unite, from a ſenſe of common danger; and the blind policy of the ſame nation, by ſtocking a country of ſuch extent as St. Domingo with cattle, afforded them food, and with the ſkins they purchaſed arms, ammunition, and clothing. The condition of theſe people had been rendered deplorable and deſperate by the outrageous barbarity of the Spaniſh armament, which had expelled them from the iſland of St. Chriſtophers. They were chiefly Engliſh and French planters; and, as they could not reſiſt ſuch a force, they had no alternative from ſlaughter or ſlavery but flying away in open boats with their families, and poſſeſſing themſelves of the unoccupied iſland of Tortuga, lying within a few miles of the northern coaſt of St. Domingo. Here they were joined by a number of Dutch emigrants, whom the like avarice and cruelty of the Spaniards had driven to emigrate from Santa Cruz. Though compoſed of different nations, yet, as companions in adverſity, they were taught more than mutual forbearance, for they lived in harmony. Finding a country of immeaſurable extent ſo near them abounding in cattle, they betook themſelves to hunting, which occupation ſupplied them with food, and left them no time for diſſentions. Tortuga, however, continued their place of retreat, where their women and young people cultivated ſmall plantations of tobacco, the ſmoaking of which in hot and moiſt climates is ſo much, and, perhaps, ſo beneficially practiſed. The covetouſneſs of the Spaniard would not allow theſe miſerable fugitives any comfort or conſolation: an armament was collected to effect their utter extermination. Tyranny has no foreſight, or it ought to have known that the neceſſity and the deſire of hunting would have kept theſe poor creatures for ever quiet and harmleſs. But the Spaniſh commander watched the opportunity when the ableſt of the men had reſorted to the larger iſland in their uſual purſuit, made captives of the women and children, the old and the infirm, and maſſacred them all!! This bigotted nation preſumed to appropriate every country of America to itſelf, and claimed the ſole right of ſailing on any part of the main ocean as, in their judgement, conſtituted a portion of the new hemiſphere. The Bucaniers were therefore compelled to turn upon their implacable purſuers, and wage offenſive war on thoſe who were bent upon their deſtruction. Hoſtility cannot be defended on better ground.

Their mode of life inuring them to the climate, and being animated by all the motives and paſſions which can inflame the human mind to great exertions, they became the moſt formidable antagoniſts which the Spaniards had ever encountered, and diſplayed ſuch deeds of valour as have never been equalled before or ſince.

From a party of theſe adventurers (chiefly natives of Normandy) the French colony of St. Domingo originated. It is probable that among them might be found men who had been forced from Europe by indigent circumſtances and deſperate fortunes;

or, perhaps, the conſciouſneſs of crimes which might have ſubjected them to impriſonment and puniſhment, if they had ſtayed at home. The exceſſes of this aſſociation have been branded with infamy, from the facts publiſhed about a hundred years ago in a narrative called *The Hiſtory of the Bucaniers.* The original, however, from which ſo many authors have largely quoted, as of unqueſtionable authority, was written in Dutch by *John Eſquemeling,* who confeſſes that he had been a Bucanier, and was expelled their ſociety. The Engliſh edition was taken from a Spaniſh tranſlation, and that expoſes it to ſtill ſtronger ſuſpicion. The Père Charlevoix has written a full account of the progreſſive purſuits of theſe people, and the maintaining their footing till the French government accepted their ſubmiſſion, and obtained a formal and final ceſſion of the weſtern part of St. Domingo by the peace of Ryſwick.

Theſe poſſeſſions were divided into three great departments, called the northern, the weſtern, and the ſouthern provinces. The firſt of theſe extends along the ſea-coaſt about one hundred and twenty miles, from the river Maſſaiſe to Cape St. Nicholas, and contained twenty-five pariſhes, including Tortuga. Its population, taken the ſame month the Baſtille was thrown down in Paris, conſiſted of 11,996 white inhabitants of all ages, and 164,656 negro ſlaves. The number of ſugar plantations was 238, of which 258 made what is called *clayed* or ſoft white ſugar, and 30 *muſcovado* or new ſugar. It had 2009 plantations of coffee, 66 of cotton, 443 of indigo, and 215 ſmaller eſtabliſhments, ſuch as proviſion-polinks, cacao groves, tan pits, potteries, brick-kilns, &c.

The chief towns and harbours in this province are Cape François, Fort Dauphin, Port Paix, and Cape St. Nicholas. The firſt of theſe was the ſeat of government in time of war, and for beauty and regularity might have deſerved to be ranked in the ſecond claſs of European cities. It contained two magnificent ſquares, ornamented each with a public fountain. This town grew into opulence chiefly from the commodiouſneſs of its harbour, and the extreme fertility of the plain to the eaſt, a diſtrict of fifty miles long and twelve broad, appropriated to the cultivation of ſugar, the plantations of which were divided only by hedges of citrons and limes. This ſpot is ſuppoſed to yield greater returns than any other of the ſame extent in the habitable globe.

The town of Cape St. Nicholas is ſituated at the foot of a high bluff, called the *Mole;* and, having been a free port, was a place of conſiderable trade, eſpecially with the Americans. Its harbour is ſafe and extenſive, and is juſtly called the Key of the Windward Paſſage; the fortifications towards the ſea being accounted the ſtrongeſt in the Weſt Indies.

The weſtern province commences at Cape St. Nicholas, and extends along the line of coaſt which forms the bight of Leogane for upwards of three hundred miles, and terminates at Cape Tiburon. It contained five chief towns, viz. Port au Prince, St. Marc, Leogane, Petit Goave, and Jeremie. The only good harbours in this province are Port au Prince and Gonaive. All the other ſhipping places are open roads, ſometimes much expoſed. The former of theſe towns was conſidered as the metropolis of the colony, except in time of war, when the governor-general always removed to Cape François. This town was deſtroyed by a fatal earthquake on the 3d of June, 1770, and was never after fully rebuilt. In 1789 it contained 600 houſes, and 2754 white inhabitants. The free people of colour were eſtimated at 4000, and the negro ſlaves at 8000. Its ſituation is low and marſhy, and conſequently very unhealthy.

The ſouthern province extends upwards of one hundred and eighty miles from Cape Tiburon along the ſouthern coaſt of the iſland to L'Ance à Pitre. It has two chief towns, Aux Cayes and Jacmel. There is no ſafe harbour in this province, and its roads are dangerous. The ſhips that freight at Aux Cayes take refuge, during the hurricane ſeaſon, at La Bay des Flamands. The whole colony is ſubdivided into fifty-one pariſhes, of which the ſouthern province contains ten, and the weſtern fourteen; conſequently, the northern contains more than both.

Before the revolution, the colony every where exhibited proſperity. Cultivation proceeded rapidly. The towns abounded in warehouſes, and were filled with the richeſt commodities and productions of Europe. In 1787, there were freighted 470 ſhips, containing

112,253 tons, and navigated by 11,220 ſeamen. The average exports of the colony for the three years preceding the commotions of the mother country amounted to 171,544,666 livres of St. Domingo, being equal to 4,765,129*l.* ſterling money. If the number of acres of land in St. Domingo be compared with thoſe of Jamaica, and the calculation of negroes and the expence of cultivation taken into the account, it will be found that the planters of the French part of St. Domingo receive larger returns in proportion than thoſe of the Britiſh iſland. Various cauſes for this advantage have been aſſigned; but the true cauſe will be found undoubtedly in the ſuperior fertility of the land, and in the benefit the French planters obtained from the ſyſtem of watering their ſugar-canes in dry weather.

The ſoil and climate of St. Domingo muſt be the ſame, whatever may be the political changes it undergoes. The face of the iſland is, however, widely altered. Like the other landſcapes in tropical regions, this invited and entertained the eye with wonder and delight; but the calamities of war, and the horrors of famine and peſtilence, have defaced its image, and little elſe is now ſeen but the traces of anarchy, deſolation, and carnage. Who ſhall we blame for all this? Shall it be thoſe reformers, whoſe overwarm zeal for ameliorating the condition of human life faſter than Nature herſelf allows, kindle a fire between the different claſſes of mankind, which only a torrent of human blood can extinguiſh? Or ſhall it be thoſe, whoſe avarice and luſt of power make them inſenſible to the injuries and ſufferings of others? To the higher orders, to the opulent, who, having loſt all regard to public virtue, are careleſs of the public welfare; but, giving themſelves up to luxury and ſelf-intereſt, goad thoſe to acts of violence whoſe rights they contemn?

The whole of the French Weſt Indies was diſturbed by jealouſies and animoſities before the revolution may be ſaid to have taken place: after the fall of the Baſtille, however, in 1789, the rich proprietors of eſtates in them, whether reſiding there or in the mother country, began to feel great apprehenſion for their property, and the conſtitution under which they had acquired their wealth. The voice of humanity and the language of philoſophy uttered in the Britiſh ſenate a little before this period had penetrated thoſe diſtant regions, and could not fail to excite correſpondent ſentiments among the enlightened inhabitants of the neighbouring capital. The legiſlative aſſembly of that kingdom paſſed a decree, in March 1790, with a view of appeaſing the diſturbances in St. Domingo, but its effect unexpectedly lighted up an additional flame; for before the commiſſioners, who were to enforce the decree, arrived at Port au Prince, a Mulatto named Ogé excited a rebellion: his party was however defeated; he took refuge among the Spaniards, but cowardly or treacherouſly, they gave him up, and he was made to ſuffer death on the wheel. Troops were ſent from France to reſtore tranquillity, but they in their turn became infected with inſubordination. A corps raiſed among the natives, called the *Regiment du Port au Prince*, aſſaſſinated M. Mauduit their colonel, for what they termed arbitrary conduct: the mutinous battalion was with difficulty embarked in tranſports, and ſent to Europe; but the king's commiſſaries were unable to exerciſe their authority and fulfil their inſtructions.

In the decree alluded to, parochial aſſemblies were directed to be held previous to forming the colonial conſtitution, but no preciſe definition was given of the perſons who were to compoſe thoſe meetings; ſo that the people of colour, not being excepted, naturally concluded that they were virtually compriſed in the law. The moſt rancorous conteſts enſued, and a deputation was ſent over to the National Aſſembly, demanding an explication of the dubious decree.

The matter was warmly agitated in the Legiſlative Aſſembly, the advocates of the people of colour urging the declaration of rights which that aſſembly had agreed on as the baſis of their new conſtitution, and appealing to the higher authority, the great fundamental principles of reaſon and juſtice. The colonial deputies, and their abettors, admitted that the prejudice againſt the people of colour was unjuſt, but they alleged that it could not be effaced by a decree, nor done away in a ſhort ſpace of time. The aſſembly found itſelf in a difficult predicament, ſeeing that a law which ſhould at once elevate theſe perſons to the ſame rank with the white coloniſts would expoſe

the lives of the latter to great riſque, and the whole iſland to ſevere calamities. The mother country was threatened with other apprehenſions; for the free people of colour and their dependants, on the one hand, were both numerous and wealthy; and, on the other, the whites were maſters of prodigious numbers of negroes, and were poſſeſſed of all the actual power, and had manifeſted ſymptoms of independence. They had already opened their ports to foreign nations, and had threatened to transfer their allegiance to the Engliſh government. The aſſembly, conſcious of its inability to enforce its decrees by the military, and ſeeing the troops became partizans of the diſputants as faſt as they diſembarked, proceeded with extreme caution. As a temporiſing meaſure, it paſſed a decree on the 13th of May 1791, "that the legiſlature of the mother country could decide nothing in reſpect to the liberation of the ſlaves but with the actual and formal demand of the colonial aſſemblies." This decree was followed by another ſhortly after, worded with equal caution, but in effect partial to the white coloniſts; laying it down, that people of colour, born of parents free on both ſides, ſhould be admitted into all the colonial aſſemblies; and as to thoſe whoſe parents on one ſide only were free, the legiſlature would not determine any thing till they heard the ſentiments of the colonial aſſemblies.

This timid policy allowed the breach to widen, for neither party was contented with the decree. The majority of the people of colour were not born of parents free on both ſides; a conſiderable number being the offſpring of female ſlaves who had lived in a ſtate of concubinage with their maſters; and the white coloniſts, on the other hand, conſidered their favourite prejudice invaded even by this triſling innovation. A new and more fatal diſcord now ſhewed itſelf immediately; and it is eaſy to conceive that a ſcrutiny into the pedigree and extraction of individuals could not be carried on without the moſt invidious examinations and rancorous revilings.

There were commonly from 2000 to 3000 of the king's troops on the colony; and each of the pariſhes raiſed one company or more of white militia, a company of mulattoes, and a company of free blacks. The officers of both the regular troops and militia were commiſſioned proviſionally by the governor-general, ſubject to the king's approbation; but the militia received no pay of any kind. Thus it is evident that the peace and happineſs of the inhabitants of St. Domingo depended much on the qualities and diſpoſition of the governor, who was always ſelected from the army. But at this period it would have been impoſſible for any man, however qualified by experience and endowed with talent, to remain faithful to his oath, and give ſatisfaction to the people of this ill-fated iſland. The ſpirit of republicaniſm had penetrated not merely its primary or parochial aſſemblies, but even its very colonial committees. The fermentation was begun, the great queſtion of what were the rights of men had called up every ſubject of the French dominions; and in St. Domingo there were ſo many parties with ſeparate intereſts which force could not ſilence, that it was utterly impoſſible for the legiſlature of the mother country, had it been compoſed of ſages, to ſatisfy them.—— Without entering into the queſtion ſo much diſcuſſed by philoſophers and others, whether any natural ſuperiority ought juſtly to be acknowledged in any one race of people over another; the ſame contempt and degradation which attached to the colour in the Weſt Indies, as diſtinguiſhing ſlavery from freedom, ran through all its varieties in a certain degree. The free mulattoes felt this, and, as Bryan Edwards truly obſerves, their ſituation was in many reſpects more wretched than that of the enſlaved negroes, whoſe maſters were intereſted in their preſervation; for theſe, as well as all others of the free men of colour, were conſidered in the French iſlands as the property of the public, and in that light were obnoxious to the caprice and tyranny of all thoſe whom the accident of birth had placed over them. They were obliged to ſerve three years in the military eſtabliſhment called the *Maréchauſſée*, and on the expiration of that term to work on the high ways: this burthenſome and almoſt inſupportable ſervice was denominated the *corvées*. This was not all, for they were compelled to ſerve in the militia of the province, without pay or allowance of any kind.

[*To be continued.*]

ORIGINAL COMMUNICATIONS.

To the Editor of the Univerſal Mag.

Quid verum atque decens.

Sir,

THE fine arts ſhould be enriched with every treaſure which the phyſical ſciences can concede to them. Painting, in particular, that ſiſter of Poetry and Muſic, ſhould certainly examine their reſults, and appropriate them to herſelf. She ſhould ſtudy every ſubſtance ſhe depicts in all its various ſhades, under all the paſſions that animate, and in every climate that transforms. To confine ourſelves, for example, to man, that being which iſſues ſo perfect from the hands of Nature, what differences does he not offer in the various yet proper forms he aſſumes, according to age, ſex, country, &c.! It muſt not be ſuppoſed that the ſimple alteration of ſtature, and mere difference of colour, will ſufficiently mark the variation; that the ſuperficial grimaces of the figure will ſupply the energetic expreſſion of ſentiment, the divine emanations of intelligence and life; or that the ſame mummery will hold equally with all men, in all phyſical characteriſtics, and in all countries.

But who does not know this? they cry. Impatient man, attend! Conſider, firſt, the principal peculiar conſtitutions, or the idioſyncraſies which are to be found among the human ſpecies. Are there not many individuals who have ſimilarities of conformation and organic ſtructure? I behold ſome ſmall, dry, brown, high-coloured, with hair and eyes black; others, thick, large-bellied, fat, of a ſallow complexion, filled with a viſcous phlegm, long hair, partially white, &c. &c. Can it be ſuppoſed that we ſhall find in theſe two different beings the ſame ſentiments? The animated vivacity, the ſparkling ardour, the glow of mind, which lives in the affections of the former, do they not yield in the latter to a ſtupid indolence, heavy dulneſs, and imbecile aſſurance? Can we give to theſe laſt an ardent tone of ſentiment, or a vivid temperament? Can we put them by the ſide of a Julius Cæſar, a Homer, a Demoſthenes? Are they capable of conducting a phalanx to victory; of chaunting the praiſes of heroes and of gods; or of thundering forth the impetuous torrent of eloquence? Doubtleſs not. And we are equally wrong when we depict ſuch as ravening fiends, when we repreſent them ſowing the ſeeds of every crime, ſcattering the poiſon of civil diſcord, and their heads covered with dreadful ſnakes: in fact, ſuch can only figure in the taverns of the Flemiſh ſchool, or in the groteſque conceptions of drunkards.

Nor is it only the figures of men which preſent ſuch marked differences, ſuch ſtriking contraſts. Every member—what do I ſay?—every, even the ſmalleſt, part partakes more or leſs of that general conſtitution of body. I love a painter who can tell, by a ſingle glance at the hand, for example, to what particular temperament, age, or ſex, it belongs; and indeed it is extremely poſſible for very ſuperficial obſervers to attain nearly to this preciſion. Who has not obſerved, a hundred times, that graceful contour, that delicate and intereſting ſoftneſs, or thoſe prominent muſcles, thoſe angular protuberances, and that firm make, which diſtinguiſhes Venus from Mars, by ſuch obvious variations? Theſe diſtinctions are marked even upon the very ſkeleton: that of the woman is in every reſpect feminine; its bones have a greater exility, are more weak, they have leſs prominency, &c. &c. The antient ſculptors were not ignorant of what is almoſt unknown to many moderns. It is true that youth effaces ſome of thoſe ſtriking con-

traſts which are to be found in adults; but the fiery Achilles was eaſily diſcovered by the eyes of Ulyſſes under his feminine habiliments; and the muſcles of Hercules in his cradle were able to ſtrangle the ſerpents.

The anatomiſt eaſily perceives theſe differences, which vary without end, and which are combined in a thouſand different ways: an able doctor knows at the firſt glance what is the predominant temperament. In ſome, their ſanguineous appearance aptly preſents the noble contours of Apollo; in others, a bilious and rugged aſpect beſpeak the rough and ſavage Mars. There, a fat and flabby conſtitution indicates the phlegmatic; here, a dry and harſh habit accompanies the melancholic. This laſt ſtructure, which is never to be found united with beauty, was nevertheleſs very frequent among illuſtrious men, and the moſt famous heroes of antiquity, according to Ariſtotle. It is unneceſſary to relate here the phyſiological cauſes which produce this; but it was remarked in *Theſeus*, *Socrates*, *Plato*, *Ariſtotle*, *Democritus*, *Hippocrates*, *Zeno*, *Brutus*, *Cato*, *Julius Cæſar*, &c.; and perhaps *Homer* and *Virgil*. It is alſo to be found in the greater part of philoſophers and men of letters, who contract it from aſſiduous ſtudy; and hence among ſome of the moſt celebrated moderns, as *Newton*, *J. J. Rouſſeau*, *Locke*, &c. It may ſafely be concluded from the portrait of *Raphael*, that this great painter was of the ſame temperament. Such alſo were the religious ſectaries; and we may eaſily diſtinguiſh it in *Mahomet*, *Confucius*, *Zoroaſter*, &c., notwithſtanding the brilliant colours and metaphorical language with which the orientaliſts have deſcribed them. In fact, nothing is more common than this conſtitution in the ſouthern regions of the globe. It is therefore neceſſary that the painter ſhould ſtudy Nature in all her diverſity; that he ſhould become acquainted with every peculiar temperament; that he ſhould accurately and relatively know each part of the body, and be a profound phyſiognomiſt, without however indulging in thoſe wanderings of imagination which miſled the great Lavater, but to puſh his ideas ſyſtematically, ſomewhat farther than ſimple phyſical obſervation. Doubtleſs many painters, Hogarth for example, have poſſeſſed that happy talent which has rendered their works immortal; they have given each paſſion to its proper conſtitution, without which diſtinction it degenerates into mere grimace: they have imparted to their pictures every thing that can ſpeak to the judgement. It is not ſufficient that the deſign be exact, the tints well given, the colours properly mixed, with an harmonious and juſt keeping: all this is merely mechanical; it is ſimply a ſhadow, a ſkeleton, the rough draught of a picture; we behold in it none of that warmth which is the inſpiration of the art, which aſtoniſhes, delights, tranſports; every thing is geometrically and frigidly correct; the heart is unmoved: and what can be more ridiculous than this abſence of all emotion?

But where ſhall we find a genius who can ſucceed? Artiſts! do you aſk this? It exiſts in that lively animated ſenſibility which ſets fire to the imagination; which tranſports us ſometimes to the ſplendid abodes of the gods, above "the viſible diurnal ſphere," where the youthful Hebe pours forth her nectar; which carries us by the diſmal glare of a funereal torch to the dull, cold regions of death; freezes us with fear in the midſt of the dreadful ſilence of the tombs, interrupted only by lengthened groans which burſt the heaving breaſt; the dire croaking of reptiles, the horrid fluttering of nocturnal birds, and pale and bleeding bodies, which harrow up our ſouls with fear: then, ſkimming

with a rapid wing the ſurface of the earth, it tranſports us into the midſt of a delightful landſcape, among the ſongs of ſhepherds, repoſing on the flowery verdure of ſpring; or bids us repoſe upon the humble moſs ſhaded with thick vines, and fig-trees laden with the mellow ripeneſs of autumn! Ye captious and frigid beings, approach not the ſanctuary of Genius! ſtifle not this ſacred flame of Veſta! nothing can replace it; for Reaſon even is its mortal enemy. Ah! how ſhall we define that evaneſcent and delicate ſentiment which we delight to revel in, but which never affects the heart? The great object of the fine arts is, in my opinion, to affect the heart; a ſentiment which the Abbé Dubos eminently felt. What ſhall I ſay of that crowd of poetaſters, devoid of all genius, who rhyme without end; who verſify riddles, charades, enigmas, or libellous ſatires (too often the reſource of indigent mediocrity), the diſgrace, the plague-ſpot of the art, and which ought to be deſpiſed by every true poet, every legitimate child of Genius.

" *Ingenium cui ſit, cui mens divinior,*
" *atque os*
" *Magna ſonaturum.*"

With the illuſtrious Diderot, I do not heſitate to fulminate an anathema againſt all ſuch who can derive amuſement from ſuch futile ſources; from ſterile words, and other nothings, which they dignify with the name of wit, but which only ſhews the lamentable abuſe of it.

The antient Greeks, and their Italian colonies, were ſo convinced that expreſſion is the ſoul of painting, that they adopted it long before they knew the great exactitude of deſign: witneſs the plates of the Etruſcan vaſes publiſhed by Sir William Hamilton. Winkelmann was likewiſe powerfully convinced of this; but we northern people, yet plunged in barbariſm with regard to the fine arts, we make it to conſiſt, as it were, in frigid geometrical proportion. How many of our ſtatues appear in attitudes devoid of grace, or, rather, as if they were ſpaſmodic! What monotonous and harſh mechaniſm ſometimes reigns in our poetry! what noiſy diſcord in our concerts!—Nevertheleſs, let us do juſtice to thoſe ſuperior geniuſes who have ſo nobly overleaped the barriers of mediocrity. What would they not have done, had they been born at a more happy period, and under a more auſpicious climate! Let us then accuſe only thoſe hyperborean regions which dull the ſoul: numerous examples have proved, that it is not genius which is wanting in the northern nations, but the patronage of their *maſters*, who ought to ſupply that which nature denies.

All the varieties of intelligence and of genius depend upon the internal and external phyſiological nature of each individual. Hence we ſhould diſcover, ſtudy, and repreſent it. I know no painter who has better done this, upon the whole, than the immortal *Raphael Sanzio:* being of a melancholy diſpoſition, he was a better obſerver, becauſe he was more tranquil, indefatigable, and unceaſing in his labour. If we wiſh to impart any thing grand, we muſt feel, ourſelves, an ardour; but we ſhould reject that weak emotion which rather injures than improves, and which is very common among northern people.

PARRHASIUS.

[To be concluded in our next.]

To the Editor of the Univerſal Mag.

SIR,

I HAVE lately met with a curious work, publiſhed about the middle of the ſeventeenth century. Its author is unknown, at leaſt to me, though I think it very probable ſome per-

ſons may have diſcovered him; and I ſhould be glad to learn from any of your correſpondents who he is. As I was much gratified with the peruſal of this work, I will, with your permiſſion, give you ſome idea of it.

The title is, "*Obſervations and Advices Oeconomical: London, printed for Martyn, printer to the Royal Society*, 1669." It contains ſelect inſtructions for perſons who are about to commence houſekeeping; and many of them are, I aſſure you, ſhrewd and cogent. He firſt begins, and not improperly, with the choice of a wife, and recommends, as one moſt important thing to be conſidered, that ſhe be of the ſame religion as her huſband, for, as he juſtly obſerves, "between them that agree not to go to church together, there can hardly be conſent in other things."

"Let her not," he adds, "be too young, for unripe fruit yields no increaſe. Not too old, for fruit paſt its maturity tendeth to putrefaction, and is noiſome. Not too rich in revenue (eſpecially by a reſerve of a great part in her power), leſt ſhe become too imperious and upbraiding, as giving ſubſiſtence to her huſband. Not too fair, leſt, like honey, ſhe draw waſps to his houſe; and not too foul, for that is not only unpleaſing, but brings ſhame with it. To conclude, he cannot uſe too much circumſpection, being to give her an irrecoverable eſtate for life in his perſon."

Such is his opinion of marriage, and which is, perhaps, a little too faſtidious. In the concluſion, however, his remark is extremely juſt; and would man but reflect thus within his own boſom, ere in his perſon "he gives an irrecoverable eſtate for life," there would not, I apprehend, be found ſo many infelicitous unions as at preſent. I ſpeak not here with any reference to the ſacrifices of high life, where ſons and daughters are ſold to the higheſt bidder; but in the more humble walks, and where ſo much of our terreſtrial happineſs is inwoven with that of our marriage ſtate, ſurely it behoves a man to uſe all his circumſpection before he raſhly performs a deed which nought but death can diſſolve. There is, indeed, no time of life when mature conſideration is ſo powerfully demanded as when a man begins ſeriouſly to think of marriage. It is then we ought to call up to our aid all our powers of ratiocination. It is then that we ought to look into ourſelves, and obſerve, with an impartial eye, whether or not we are in any reſpect fit to ſuſtain the various and unexpected cares which then fall upon a man. We ſhould weigh conſiderately our humours, our paſſions, our caprices, our exacerbations, and, laſtly, *our virtues;* and if it be found that the weakneſſes of our nature are greatly predominant, ſurely it is not the part of prudence to yoke them with the ſtill greater weakneſſes of a woman.

Again. We ſhould aſk ourſelves, Am I prepared to perform all the duties of a father? Can I ſupport my offſpring? Can I teach them the dictates of virtue and wiſdom? Can I beſtow a juſt and requiſite education, and not leave them the mere ſport of ignorance and folly? Can I provide for them at an age of maturity? Theſe and many other queſtions ſhould a man put to his own boſom before he *marries*.

It cannot, however, be expected that every man ſhould be capable of anſwering ſatisfactorily theſe ſelf-interrogatories. It is not, perhaps, even neceſſary in the preſent ſtate of ſociety. But the conſequences which I apprehend would reſult from ſuch an examination, purſued with ſincerity, would be, that youth, in every reſpect unfit to cope with the manifold exertions demanded from a huſband and a father, would hence be deterred from haſty and inconſiderate alliances, which may perhaps embitter their future life; and would defer till a more propitious moment or till proſpects of greater certainty

opened around them, the peformance of an act ſacred and inviolable. And believe me this might be done, and their *mothers* yet be allowed to think that *marriages are made in heaven!*

While on this ſubject, allow me to quote a ſhort paſſage from our author, and which I recommend to all the ſcolding wives and docile huſbands of Great Britain.

"To prevent conteſts between man and wife, a great lord of the late times had a pretty way. He would often profeſs that he never in his whole life denied any thing to his lady; and his meaning was this, that, when the matter propoſed by her could not be conveniently yielded to, ſhe could not by any importunity wreſt any anſwer from him."

Our author next proceeds to give directions reſpecting a proper choice of ſervants, their number, and their ſeveral qualifications. They ſhould, he obſerves, be of the ſame religion with the maſter; not addicted to any particular vices, eſpecially drunkenneſs; not affected with any chronical diſeaſes; and many other things he enumerates which ought to be attended to in the choice of ſervants. Some of them are ſufficiently trite, while others ſhew a conſiderable knowledge of domeſtic œconomy and propriety. A porter's care, he obſerves, is of great uſe in a family; and he ſhould be a man "ſomewhat aged, that he may be endued with patience*, to give attention at the gate, and take account of all ſtrange faces who ſhall deſire entrance, and eſpecially of ſuch as by habit or countenance give any the leaſt ſuſpicion, for it is moſt uſual to ſuffer by ſuch admittances, but moſt of all in city dwellings; and this officer ought conſtantly to ſee the gate made faſt in due time at night."

In his forty-firſt advice are ſome very juſt obſervations on the importance of example, and the neceſſity there is that a maſter of a family ſhould not himſelf afford a precedent for any kind of vice or immorality. How ill would the accordance with this, ſuit the degenerate manners and corrupt taſte of our preſent nobility!

The following excerpt will afford you ſome idea of the internal manner of conſtructing houſes in the days of our author.

"Though it be out of the circumference of our circle to conſider the niceties of architecture, yet we may give ſome touches upon the difference in point of convenience between building, modern and antient. The old way of building was to ſeek out places ſheltered from wind (unleſs it were a caſtle), and to make thick walls, with ſmall windows, covering much ground with houſing of moderate height. About the beginning of Queen Elizabeth's reign they began to enlarge their lights; and of late the buildings are made high with great windows, and much uniformity is affected after the Italian manner. I conceive this fitter for cities where ground is ſcarce, and houſes ſtrengthen one another, being joined, than for the country, ſince to be expoſed to tempeſt is ſo great an inconvenience, eſpecially where the ſituation is choſen high for proſpect's ſake, as is now uſual. Beſides this, the hall (or baſis of hoſpitality) is either wholly left out, or ſo contrived as to be without chimney or fire hearth, which in winter time ſhould draw company together, and give cheerfulneſs to a family. Great ſtaircaſes are alſo affected, which fill a houſe with noiſe; and uniformity doth often deprive us of inward rooms, and of cloſets, with other little retiring places. Theſe conſiderations and ſome others make me leſs forward than the generality in crying down the pretended ruſticity of our anceſtors; yet I muſt confeſs, that not only beauty, both inward and outward, but even the faſhionableneſs of building is to be deſired, where

* I know not how far patience may be conſidered as a characteriſtic of age. Dr. Johnſon would have ſaid, "No, Sir! age is querulous and impatient."

it may be attained with convenience; but certainly convenience ought to give the rule."

From the preceding extracts, you may form ſome idea of our author, and his work. In a peruſal of it you would, I aſſure you, find much judgement and obſervation, and many principles which might ſerve as the baſis of conſiderable domeſtic happineſs and comfort. It is ſcarce, and might, I think, be reprinted with advantage; it would ſerve as an excellent manual for the thoughtleſs heirs of the preſent day, who ſeem to know the value of money only by its loſs.

Can any of your correſpondents inform me who is the author of the "Foreſt?" Near the concluſion of the work is the following remark:

"It was an obſervation of my *father's* (and perhaps printed in his *Foreſt*), &c."—p. 112.

Perhaps the more extenſive knowledge of old and ſcarce publications of ſome of your correſpondents may enable them to diſcover the author of the preſent work by means of the above remark. Meanwhile, I conclude by ſubſcribing myſelf yours, &c.

July 1, 1804. CAIUS.

P. S. Should this letter be approved, I may, perhaps, take a future opportunity of communicating to your Magazine more extracts from the above work.

ON THE PROPAGATION OF LIFE AMONG ANIMALS AND VEGETABLES.

To the Editor of the Univerſal Mag.

SIR,

EVERY circumſtance which relates to the phenomena and tranſmiſſion of LIFE, whether among the beings endowed with higher and more complicated powers, which we call *animals*, or among the more humble tribes of ſimpler organiſation, which we denominate *vegetables*, is ſo curious in itſelf, and ſo important in its relative connections, that it muſt equally excite the curioſity of the caſual obſerver and the attention of the philoſopher. The care with which the Author of the univerſe has provided for the continued ſucceſſion of living beings, and almoſt precluded the poſſibility of the extinction of a ſingle ſpecies, even by the arts and enmity of man, is unequivocally written in every page of the volume of nature. Among the more perfect animals, the ardour of paſſion and the gratification annexed to the perceptions of ſenſe ſufficiently guard againſt a diminution or extinction of ſpecies. Among the ſmaller and leſs ſenſible creatures, a ſuperabundant fertility anſwers a ſimilar purpoſe; while the vegetable race, deſtitute of the excitements of paſſion and the vivid perceptions of ſenſe, and expoſed at once to the fury of elements and the unceaſing depredations of animals, are enabled, nevertheleſs, to preſerve and to multiply their kind, not only in conſequence of their incalculable ſeminal fertility, but becauſe they are endowed *individually*, as we ſhall ſee in the ſequel, with *all* the generative powers that have been diſcovered in the various tribes of animal beings.

Yet it is worthy of remark, that, amid theſe obvious and anxious precautions for enſuring the multiplication of life, a not leſs marked attention is ſhewn to preſerve, without mixture or confuſion, the ſpecies to which exiſtence has been given. The powers of life, therefore, are never added to inſulated and detached maſſes of matter. It is a law of univerſal extent, that *whatever poſſeſſes life was originally a part of ſome other living being*. For this important truth we are indebted to the ſober inveſtigation of modern enquirers, before whoſe lights the miſts of Lucretian error are diſpelled, and vaniſh.

"Scire licet gigni poſſe ex non ſenſibu' "ſenſus."

——"quia corpora materiai

"Antiquis ex ordinibus permota novâ "re,

"Conciliantur ita, ut debent animalia "gigni." *Lib.* 2.

Theſe reveries of ignorance remained in credit, however, till the latter end of the ſeventeenth century; when Redi, in the true ſpirit of Baconian philoſophy, refuted them by experiment.---To proceed:

That part of an animal body which partakes of its vitality, and which, after a certain proceſs, is deſtined to be ſeparated, and become an independent being, has been conſidered from early times as conſiſting, in all inſtances, of an *ovum* or egg; the embryo completing the evolution of its parts within the parent, in what are called *viviparous* animals, and exterior to the body of the parent in thoſe which are called *oviparous*. The celebrated Dr. Harvey, after many ingenious inveſtigations, adopted the opinion, and aſſumed as an axiom in phyſiology, "*omne animal ex ovo.*"

When Linnæus diſcovered, or rather inveſtigated, the fact (for it was not unknown to antient naturaliſts*), that a ſexual proceſs, very analogous to that which in the animal kingdom is requiſite for the multiplication of life occurs alſo in the vegetable world, he was naturally led to extend the analogy, and to conſider the *ſeeds* of plants as the reſult of that proceſs correſponding with the *ova* of animals. He therefore adopted the aphoriſm of Harvey and his predeceſſors, but extended its application from the animal race to the whole circle of nature, where *life* is poſſeſſed. His aphoriſm, conſequently, excluded alone the unorganized mineral ſubſtances: "*omne vivum ex ovo.*" (Vide Lin. Philoſophia Botan.)

Philoſophers have always evinced an anxiety to generalize the facts with which they are acquainted, forgetful, apparently, that their knowledge is, in all probability, partial and imperfect. This ſpirit is, however, upon the whole, productive rather of benefit, perhaps, than of diſadvantage, ſince it gives perſpicuity, arrangement, and connection to our knowledge. But it ſometimes tends to warp our opinions to the theory we have adopted, and to throw impediments in the way of inveſtigation, while it blinds our perceptions to the truth of facts which may caſually occur. And in ſuch a way it ſeems to have operated, in reſpect to vegetable propagation, on the mind of Linnæus. Any philoſopher may be fairly excuſed for not having anticipated the diſcoveries of his ſucceſſors; but the imputation of undiſcerning adherence to preconceived theory neceſſarily falls on him whoſe views of facts that lie open to his obſervation are uniformly erroneous. Perhaps there are few philoſophers, however, to whom this remark is, in general, ſo inapplicable as to the juſtly admired Linnæus.

It has been demonſtrated by ſubſequent inveſtigations, that this generalization is incorrect, both in reſpect to the animal and the vegetable kingdoms; not applicable to the whole of the former, nor to the latter, except in a partial and limited degree.

We learn from the experiments of M. Trembley (Mem. pour l'Hiſt. des Polypes), and others, that in ſeveral of the lower tribes of animals there appears to be no diſtinction of ſex, but that each individual has the faculty of dividing itſelf, or of puſhing forth parts of its ſubſtance, modelled after its own corporeal form, each of which at length becomes an independent being, poſſeſſed of ſimilar powers. Conſtituted without a nervous ſyſtem, or common ſenſorium, the principle of *life* ſeems equally diffuſed through every part of their ſtructure; and each part, therefore, ſeems capable, whether in conſequence of natural or accidental ſeparation, of becoming an independent individual. This occurs in all the tribe of polypi.

The tænia, or tape-worm, propagates or rather extends itſelf without ova, in this ſolitary manner. It is, in fact, a congeries, or family of

* "Arboribus, imo potius omnibus quæ terra gignit, herbiſque etiam, utrumque ſexum eſſe diligentiſſimi naturæ tradunt." *Plin. Sec. L. XIII. cap. 4.*

animals; each joint, as it is commonly termed, being a diſtinct individual, furniſhed with a mouth, and organs of digeſtion. And it increaſes its family by puſhing forth individual after individual, till the length of the whole congeries often amounts to ſeveral feet.

All thoſe beings which are claſſed under the orders Zoophyta and Lithophyta of Linnæus, appear, as far as our knowledge has extended, to be propagated in a ſimilar way; ſuch are the corals, ſponges, &c. It is now generally believed that they germinate, as it were, like the polypi; and that the hard coverings in which the creatures are concealed are formed by themſelves, in the ſame manner as ſnails and lobſters form their ſhells, or other animals their internal bones. Thus the aphoriſm "*omne animal ex ovo*" is obviouſly groundleſs and incorrect; ſince ſeveral tribes of animals are, ſtrictly ſpeaking, *viviparous*, without the aid of ſexual influence of uterus, or of ovum.

In the vegetable world, many facts had been inveſtigated long before the promulgation of Linnæus' ſyſtem; and many more were open to the moſt common obſervation, by which that great naturaliſt might have been convinced of the impropriety of that ſweeping aphoriſm, which aſſerts the predominance of ſexual procreation, and the *ovarial* proceſs, in every inſtance of vegetable propagation. But it has been the fate of the greateſt philoſophers to be miſled by the ignis fatuus of a favourite hypotheſis.

Linnæus ſeems to have had no decided opinion with regard to certain vegetable organs, which he has denominated *hybernacula*, or winter-lodges. For, in one part of his "Philoſophia Botanica," the hybernaculum is defined, "that part of a plant which incloſes and protects the embryo herb from external injuries;" and, in another, he calls theſe proceſſes "Herbarum Metamorphoſes;" alluding evidently to the transformations of winged inſects, in the ſtate of chryſalis. The firſt definition is quite inaccurate, ſince it does not imply the *production* as well as the protection of the embryo, and is equally applicable to the *ſeed* as to the hybernaculum: and the ſecond term is altogether incorrect, ſince there is no transformation, but merely a progreſſive growth of parts in the incloſed plant. It is unneceſſary to mention to thoſe who are acquainted with botany, that by the term hybernacula the bulbs and buds of vegetables are deſignated.

The truth is, that theſe hybernacula are the embryos of plants which are generated by the independent polypus-like powers of the parents, in which the ſexual proceſs has no influence. Grew ſeems to have been the firſt to obſerve ("Anatomy of Plants," p. 173.) that the flowers of bulbous rooted plants "are formed, and even perfectly finiſhed in all their parts, long before they appear," and that the flowers which bloſſom in any given year, are in fact flowers of the preceding year's produce, having lain concealed and protected, during the ſeverity of the winter, within the bulb where they were produced. By diſſecting the coats of the bulb of the *tulip* in the month of Auguſt, he diſcovered the flower of the ſucceeding ſummer in miniature, but its parts very diſtinct. In the *Colchicum autumnale*, or meadow ſaffron, Sir John Hill found (Hiſt. of Botany, vol. I.) that the bulb is perennial; and while the flower ſprings up on one ſide of it, and bloſſoms, an embryo for the ſucceeding year is formed between the outer coat and the ſolid ſubſtance of the bulb on the other ſide; and this proceſs goes on in the ſame bulb every year, the embryo and the flower occupying the oppoſite ſides alternately. Thus the *root* only is perennial, and this polypus like generation is neceſſary for the *continuance* even of the individual plant, which we improperly term perennial.

But in many bulbous plants, a rapid *increaſe* is effected by a ſimilar generation. Of the tuberous roots, which

are propagated abundantly in this way, we have a familiar example in the *Solanum tuberoſum*, or common potatoe; ſome varieties of which never bear flowers, and the ſexual influence, therefore, cannot have any concern in this abundant produce. The hybernacula (i. e. the potatoes) are ſent off from the parent root, like the polypus, connected at firſt, but afterwards ſeparated and independent individuals.

[*To be concluded in our next.*]

To the Editor of the Univerſal Mag.

"Brevis eſſe laboro." Hor.

SIR,

ALLOW me one word of reply to Mr. N*T**d, (Vide Univ. Mag. Vol. I, p. 492), and the "various well informed perſons" who with for an explanation of the popular phraſe, *Excuſe my glove.* To my mind, it has always explained itſelf, videlicet:

It is eſteemed polite and reſpectful to take off the glove before we ſhake hands; and therefore when, through haſte, familiarity, or the ardour of friendſhip, we are led to diſpenſe with that previous act of politeneſs, we requeſt our friend to *excuſe the omiſſion*, leſt he ſhould impute it to rudeneſs or diſreſpect.

Your's ever,

June 12, 1801. BOB SHORT.

A SYSTEM OF COSMOLOGY, INTENDED AS AN INTRODUCTION TO THE GENERAL STUDY OF HISTORY.

(Continued from p. 574, Vol. I.)

THE march we have traced of the Gauls out of Aſia into Europe to their ſettlement in that country afterwards called France, is a ſtrong leading fact, calculated to impreſs the memory much more than if we had began with an account of the intermediate ſtations they poſſeſſed themſelves of in the northern parts of Europe; the exact boundaries of which, notwithſtanding what many authors have attempted towards a clearer account of, are really impoſſible to ſettle. Firſt, becauſe thoſe northern parts were ſo much unknown to the antients, that the Greek and Latin hiſtorians were not in poſſeſſion of ſufficient information reſpecting them. Secondly, becauſe the Scythians, as we ſhall ſee, extended their empire as far as the Alps, which however was in a conſtant ſtate of fluctuation, as the Celtes and Scythians were ever encroaching on each other whenever a favourable opportunity ſeemed to promiſe ſucceſs to one ſide of carrying into effect that love of aggrandiſement ſo common to both. We will now, therefore, proceed to explore, as far as we can, their ſettlements in Germany; though it is certain that the farther we move from antient Gaul, the more we find ourſelves entangled in obſcurity about the nations that inhabited thoſe vaſt regions ſituated beyond the Rhine and the Danube; wherefore we commonly find them confounded together, by antient authors, under the names of Celtes, Scythians, and Celto-Scythians, which, however, is a corroborating circumſtance in favour of their origin being that of deſcendants of Gomer.

The Germans, as may eaſily be ſuppoſed, were very much intermixed with the old Scythians and Sarmatians on that ſide which joined their territories, and alſo undoubtedly adopted a great many of their cuſtoms, and alſo mingled much of their language with their own; but in all other parts of Germany we find ſuch an exact conformity in their religion, laws, cuſtoms, and language, that there is hardly any room to call in queſtion their deſcent from the ſame ſtock with the Celtes or Gauls of Aſia, wherefore it is ſufficiently evident that this country was originally peopled by Celtes, Scythians, and Sarmatians. The name of Germany, which this country in time obtained, was probably derived from Ghar

and man, a warlike man in the Celtic.

It would carry us much beyond the propoſed limits of this work to give a deſcription of the various nations of which Germany was compoſed, together with the antient names, they being all nearly of the ſame manners and religion: thoſe among them who were the moſt powerful we ſhall have occaſion to take notice of, as they extended themſelves and laid the foundations of other nations. It may be worth while juſt to mention the Æſtii, an antient tribe of the Suevi, who rendered themſelves conſpicuous chiefly from their extenſive trade in amber: they were the inhabitants of Pruſſia, Courland, and Livonia. According to Tacitus, they were the mildeſt and moſt induſtrious people in Germany: they ſold immenſe quantities of amber, and particularly to the Romans; and we are told of a ſingle piece which weighed thirteen pounds, ſent by them as a preſent to Nero, to whom the ambaſſadors who brought it repreſented the amber as thrown up by the ſea, which was no doubt a meaſure of policy, to prevent the Romans from being tempted to pay them a viſit in ſearch of it on land: much, no doubt, was thrown on ſhore by the ſea, and particularly on the Inſulæ Electridæ, or Amber Iſlands, ſituated at the mouth of the Viſtula; but the greater part, and the moſt valuable, as the moſt durable, is found in mines; for natural hiſtory informs us that amber is found plentifully in regular mines in ſome parts of Pruſſia: the upper ſurface of the ground where theſe mines are is ſandy, under which is a ſtratum of loam, and under this a bed of wood, partly changed into a bituminous ſubſtance; under the wood is a ſtratum of vitriolic or rather aluminous mineral, in which the amber is found; that which comes from the ſea is called ambergris.

Conſidering how little agriculture was the purſuit of the antients, it is not at all ſurpriſing that ſuch vaſt tracts of land as Germany conſiſted of ſhould have preſented a moſt diſmal view to the traveller; which ſufficiently accounts for the horrid deſcriptions we find in hiſtorians, of a country, which, from its natural fertility, now exhibits, in many parts, the moſt pleaſing ſpecimens of cultivation, as is more particularly to be found in Pruſſia, the country of which, from the wiſe management of Frederick the Great, who ſaw the utility of incloſures, now ſhews the whole almoſt as a garden, at the ſame time that the worth of the whole land is ſuppoſed to be doubled. Indeed, the ſurpriſing growth of wood in Germany, which abounds with trees, ſufficiently ſhews that its ſoil is not unfriendly to vegetation; which is farther confirmed by its being capable, ſince the natives have enjoyed a ſtate of civilization, and, in conſequence, acquired greater habits of induſtry, of bearing all ſorts of grain, vines, fruit, and even foreign plants in great abundance and due maturity.

All foreſts, woods, and groves, even the trees, boughs, and leaves, were held ſacred by the antient Germans; wherefore they religiouſly abſtained from cutting them down; but the Romans, to curb this ſuperſtition and overturn the bloody rites performed in their woods, deſtroyed many of them. The two foreſts which have chiefly been noticed in Germany were the Hercynian and the Black Foreſt: the Hercynian extended from Switzerland to Tranſylvania, a diſtance of ſixty days' journey; the greater part of which, in proceſs of time, was deſtroyed; the remaining part obtained the appellation of the Black Foreſt, and the Foreſt of Bohemia.

With reſpect to the religion of the antient Germans, it is neceſſary only to remind the reader that, as a Celtic tribe, it was the ſame with

that of the Gauls; and that their druids in like manner ſubmitted to the authority of the archdruid of Britain. It muſt however be obſerved, that they withſtood, for a much longer time than the Gauls, the introduction of the Roman ſuperſtition.

Their government was divided between different petty kings, as all ſuch vaſt tracts of territory were, in early times, into many ſtates; in the ſame manner as their neighbours the Gauls. Barbariſm is unfriendly to an intimate union of individuals, and, of courſe, ſtill more ſo to any extenſive intercourſe, founded on principles of reaſon, between the ſavages who compoſe a nation under that predicament. Men's wants being then but few, their dependance on one another is but very ſlender; wherefore it is impoſſible they ſhould be actuated by thoſe extenſive views of policy, which point out the utility of being united under one chief, and which can alone take place in a civilized ſtate. Had the people, either of Gaul or Germany, been capable of acting together, we ſhould never have read of Roman victories. As Germany has remained, to this day, pretty much in the ſame ſtate as to the form of government, as far at leaſt as reſpects this original diviſion into different ſovereignties, the Germans boaſt of the antiquity of their conſtitution; and that indeed is all that can be ſaid for it, as it has lately been nearly as fatal to them as it was in the times we are ſpeaking of, and which ever muſt be the caſe, where each petty tyrant retains the right of ſeparately making peace or war, and entering into treaties; by which means various political ſpeculations are ſuggeſted to all the ſurrounding ſtates, and the intrigues of cabinets rendered much more complex and extenſive, without the ſmalleſt regard being paid to the good of the people, who are at the ſame time ſold like cattle, whenever a war is reſolved on, as the cold and unfeeling ſpeculations ſuggeſted by avarice or ambition may dictate to their reſpective maſters.

As to the laws of the antient Germans, they were ſuch only as men in the earlier ages, finding themſelves obliged, for mutual preſervation, to form themſelves into clans, were able to reſolve on; and were pretty much the ſame as thoſe of the Gauls, often appealing to the ſword in diſputed points. In thoſe ſtates which were under a kingly form of government the prince was conſulted; chiefly in diſputes between individuals, in queſtions of right, much in the ſame way as when our kings preſided in perſon in the Court of King's Bench: but in thoſe matters which concerned the general good of the nation, every thing was propoſed and finally determined in the grand council. The revenues of theſe monarchs were chiefly derived from the free-will offerings of their ſubjects. The people in all the different ſtates throughout Germany were diſtinguiſhed into the ſeveral ranks of nobles, free-born, freed-men, and bondſmen; in each of which claſſes, thoſe were always moſt eſteemed who had ſignalized themſelves either by their courage, virtue, or perſeverance in any laudable purſuit.

Cities and fortreſſes they deſpiſed, as tending rather to afford poſterity monuments of their ſervitude than aid them in preſent defence, in compariſon of that conſcious fortitude they ſo juſtly depended on. They were the lateſt of all the Europeans who either built any, or would ever take refuge in them; they choſe rather to meet the enemy in the open field, wherever he could be found, and placed all their hopes in a moſt violent and impetuous attack. Martial exploits were the chief and ſureſt road to wealth and honour among them; which induced them, like the Gauls, to deſpiſe all mercantile and mechanic

employments; in conſequence of which, as being the general turn of the people, it was eaſy for them to raiſe, in a ſhort time, numerous and powerful armies, which, in time of peace at home, were ſent to aſſiſt their allies who might be at war with ſome other ſtate; or, when they became too populous, were ſent out as colonies, in ſearch of the beſt ſituation for forming new ſettlements. Their cavalry were very few in number, as they depended chiefly on the infantry; but what they had were trained in the higheſt diſcipline thoſe early times admitted of. Saddles and ſtirrups they held in contempt, and were accuſtomed to mount and diſmount with the greateſt agility notwithſtanding In their order of battle, the individuals of each canton or diſtrict were placed together, that the conduct of every man might be more particularly obſerved by thoſe to whom he could not but be more intimately and familiarly known; that the praiſe due to valour, and the diſgrace of cowardice, might meet their reſpective objects with the greater publicity and effect.

Their weapons, as well as their tactics, were inferior to thoſe of the Romans; whence the greater advantages the latter always obtained, with eaſe, wherever they engaged them. The cavalry had their ſhields and ſpears in common with the foot; but the latter had alſo darts, bows, and ſlings. Helmets, and all kind of coats of mail, they deſpiſed, and ſome even fought naked; ſo that if any armour was ever uſed among them, it was rather for diſtinction than defence. The diſgrace which in antiquity ever attended the loſs of a ſhield in the field of battle, in all parts, was equally dreaded by the Germans; and their ſwords were held ſo ſacred, that no other were eſteemed ſo binding as thoſe that were taken upon a naked one. They never appeared in public to aſſiſt at any ſolemn rites without their ſwords, ſhields, and ſpears; and the better ſort wore them at their familiar viſits, banquets, and religious dances; from whence we may trace that mode of dreſs, ſo long the faſhion throughout Europe, and now ſo wiſely almoſt entirely diſuſed. After having wore them from their youth to their extremeſt old age, they cauſed them to be burnt, or buried with them, when they died.

When we conſider the vaſt ſuperiority of the Romans in the art of war, and how little the Germans then underſtood it, their native ſtrength and valour ſhines the more conſpicuouſly, as they defended themſelves ſo long and ſo bravely againſt ſuch powerful and dexterous enemies, and not only held out againſt them above 200 years, but at length they conquered them by their own arts.

The Germans obſerved a very ſtrict diſcipline with their ſoldiery, and cowardice and neglect of duty were ſeverely puniſhed among them, though on the ſubject of moral offences they were much more remiſs; and we are told that murder even was only puniſhed by ſuch a fine as was deemed a ſufficient compenſation by the relations of the deceaſed; which is very inconſiſtent with what we are informed of the purity of the druidiſh ſyſtem in other reſpects. The Germans, like the Gauls, held learning in contempt, inſomuch that Charles the Great cauſed ſome of their barbarous poems, which they till then only ſung by heart, to be committed to writing, to encourage them to learn to read. The Saxons in particular had ſuch a diſguſt to letters, that they refuſed to learn to read the Goſpels till they were put into verſe, and ſet to ſuch tunes as they could eaſily ſing. They had no laws reduced to writing till about the 12th or 13th century.

In addition to the valour and martial genius of the Germans, their character was farther exalted by a moſt uncommon degree of fidelity,

as well in reſpect to the conjugal ſtate as in their engagements of every ſort; inſomuch, that the Roman emperors committed the guard of their perſons chiefly to them. Their hoſpitality was extreme; all ſtrangers were ſure to meet with a kind reception from them; and thoſe who were not in a capacity to entertain them, thought it a duty to introduce them to thoſe who were richer; and nothing was looked on as more ſcandalous and deteſtable than to refuſe them either the one or the other. Tacitus, in ſhort, calls them a noble, magnanimous, and beneficent people, without ambition to aggrandize their own dominions, or avarice to urge them to invade thoſe of other nations, from whom they received no injury, rather chooſing to employ their valour defenſively than offenſively; to preſerve their own, than to ravage their neighbours.

The care their wives took of them in battle, and, indeed, on all occaſions, affords an example worthy the imitation of civilized and even modern times, except in the ſhocking inſtance of their being obliged to follow their deceaſed huſbands, by ſome violent death; without which their great Odinus excluded them from his Valhalla, or paradiſe. It is impoſſible, as they committed nothing to writing any more than the Gauls, to ſay when this belief in Odin was firſt received among them.

The notion of a future happineſs obtained by martial exploits, eſpecially by dying ſword in hand, made them feel moſt ſeverely the fate of thoſe who lived to an old age, as diſhonoured here, and without hope of a ſtate of bliſs hereafter: for which reaſon they thought they rendered their friends the higheſt ſervice in their power, by forcing them into the other world, though it were without their own conſent; and, what is very extraordinary, this cuſtom laſted ſeveral ages, even after their converſion to Chriſtianity, eſpecially among the Pruſſians and Venedi. It was practiſed ſtill even in the beginning of the fourteenth century; which circumſtance, together with the above-mentioned voluntary ſacrifice their females made of their own perſons at the funeral rites of their deceaſed huſbands, which can hardly be attributed to any thing elſe but a ſtrong perſuaſion of their being admitted to live with them in a ſtate of bliſs for ever, affords a convincing proof of the powerful efficacy which the belief in a future ſtate has in turning our minds from the periſhable goods of this world, and of inſpiring us with that fortitude which contemns even life itſelf: and were it as ſtrongly and ſteadily kept in view by the moderns as it muſt have been by the antient Germans, ſince their women ſo readily gave proof of it by the higheſt ſacrifice it is poſſible to make, we might ſurely expect the more eaſy and rational one of luxury, vanity, and faſhionable follies, being abandoned, or at leaſt ceaſing to be the buſineſs of the day, that, by means of more intellectual purſuits, we might render ourſelves fit for a ſtate of bliſs on the more exalted and reaſonable principles of the Goſpel.

BRITAIN.

Great Britain was originally called Albion, in all probability from Alben, which in the Hebrew tongue ſignifies white; ſo near the Latin Albus, that we ſee a freſh proof of the Hebrew and Celtic being the mother tongues of moſt languages in Europe. In Cæſar's time, however, it was known by the name of Britain. Many conjectures have been hazarded reſpecting the derivation of this word; but the one moſt generally received is that of Bochart, who tells us that the Phœnicians gave to this iſland the name of Barat Anac, that is, the land of tin, or lead; and more contractedly Bratanac. which the Romans ſoftened into Britania.

The ſouthern parts of Britain, according to Cæſar, were peopled by the Gauls; and Tacitus ſuppoſes, from the make of the northern inhabitants, that the Germans ſupplied

thoſe parts. The Picts, according to that venerable authority Bede, came from Scythia, by which, perhaps, he meant the northern parts of Germany; for Scandinavia, now comprehending Sweden, Denmark, and Norway, was always called by the writers of the middle ages Scythia. He ſays they came firſt to Ireland, which being then under the Scots, they were refuſed any reception, nor were ſuffered to land; but obtained permiſſion of the Scots to take poſſeſſion of the north part of Britain, that is, thoſe lands ſituated on the borders of their own country, on condition, that, in all diſputes that might ariſe concerning the ſucceſſion to the crown, the Picts ſhould prefer the female line of their former kings, which they afterwards faithfully obſerved the performance of. Bede further informs us, that the Scots came originally from Ireland; and as we have ſeen that Ireland, and even Iceland, were originally of Celtic extraction, we have all the information that is either uſeful or procurable reſpecting the origin of either.

With reſpect to the different leaders, who are ſuppoſed to have conducted the firſt colonies who peopled theſe northern iſles, the enquiry is perfectly inſignificant. As to any uſeful hiſtorical information, Milton, in his Hiſtory of England, aſſerts, that "whatever might be the reaſon, "this we find, that of Britiſh affairs, "from the firſt peopling of the iſland "to the coming of Julius Cæſar, no-"thing certain, either by tradition, "hiſtory, or antient fame, hath hi-"therto been left us; that which we "have of oldeſt ſeeming, hath, by "the greater part of judicious anti-"quaries, been long rejected for mo-"dern fable." He gives us, indeed, a long ſtory about Brutus, for the ſake of fulfilling the duty of an hiſtorian, which attaches not to the nature of this work, and muſt therefore be omitted, but at the ſame time treats it as romance, with his uſual good judgement; and juſtly obſerves, that the ſtory of Brutus having built a city here, and given it the name of Troja Nova, in time changed into Trinovantum, now London, is attended with this abſurdity, that it is a Latin name given by a man who came from Italy long before that language was in uſe in that country, or itſelf even formed; for it is to be obſerved, that it was neither of thoſe great men of that name who flouriſhed under the republic, but the ſon of Silvius, the ſon of Aſcanius, whoſe father was Æneas, the famed Trojan Prince; and, indeed, notwithſtanding that Nennius, who lived in the ſeventh century, makes the iſland to be firſt inhabited by Brito, ſon to Aſcanius, and grand-ſon to Æneas, who, as he ſuppoſes, reigned in Britain at the time when Eli judged Iſrael, about the year of the world 2830, and that Sigebertus Gemblaſenſis, a French monk, who lived twenty years before Geoffry of Monmouth, ſays that Brute paſſed from Gaul into Britain; and alſo that Henry of Huntington, cotemporary with Geoffry, is of opinion that Britain was peopled by Brute: this is certain, that the whole ſtory is ſo groſsly blended with the adventures of giants, that the moſt paſſionate admirer of the marvellous cannot but be diſguſted with it. The proximity of this iſland to Gaul and Germany, and the identity of the Gomeraly or Celtic language with that of the Welch, affords a much better ſource from whence our origin may be deduced; which conſideration, together with what has been ſaid on that ſubject, in the beginning of this work, ſufficiently anſwers the queſtion,--What language did the antient Britons uſe? What the Welch have preſerved to this day muſt undoubtedly have been in general uſe then, though ſoon broken into different dialects, and farther changed, in courſe of time, by the adventitious acquiſitions from foreign languages, which the intercourſe of the Britons with other nations, and particularly in the times of their various ſubjuga-

tions, muſt neceſſarily have afforded and given riſe to a farther argument againſt the Greek language having been ever in uſe in Britain, is afforded us from the teſtimony of Cæſar himſelf, who wrote to Cicero, who was then in Gaul, in the Greek language, or at leaſt in the Greek character, that his plans of operation might not be detected by the natives. His words are, "hanc Græcis conſcriptam literis mittit, ne interceptâ epiſtolâ, noſtra ab hoſtibus conſilia cognoſcantur." It has been argued, from the expreſſion "grecis literis," that the character only was uſed, or he would have ſaid, "Græco ſermone, or Græcâ linguâ;" but, beſides that, literis may be conſidered as an elegant metonymy for both language and character. It is in the higheſt degree improbable that the tongue ſhould be common, but the character unknown to any; which caſe alone, from this ſuppoſition, could have been of any uſe to Cæſar, though no doubt many Greek words might occaſionally be mixed with another language, where a ſtate of barbariſm precluded the uſe of writing, and therefore of any character at all.

So great a ſimilarity exiſted between the Britons, Germans, and Gauls, in their manners, cuſtoms, and religion, (and the druidiſh ſyſtem being adopted equally by them all, the arch-druid, as has been obſerved in treating of the Gauls, reſiding in Britain,) that nothing more is neceſſary on that head. Whatever difference there was between them, or that might have obtained at different periods, may be better known by conſulting cloſely the various authors who have treated on the ſubject. One cuſtom prevailed among them which ſeemed deteſtable to other nations, and is therefore an exception to the above remark. It ſeems to have been uſual for ten or twelve men, brothers or friends, to have had wives in common; and Diodorus Siculus gives us an account of a quarrel which took place between a Roman and a Britiſh lady on this ſubject.—Julia, wife of the Emperor Severus, being in Britain, took the liberty of expreſſing her opinion in a very ſevere and pointed manner on this practice, in converſation with one of her fair Britiſh acquaintances, who, with a bold and undaunted ſpirit, anſwered the Empreſs, "that it never could become the Roman ladies to reproach the Britiſh on that account, for we (ſaid ſhe) publicly profeſs ourſelves connected with ſeveral, but men only of the beſt and moſt unexceptionable characters; but the Roman ladies ſet no bounds to their amours, admitting even their freedmen and ſlaves." Another peculiarity in their manners, was, the cuſtom of painting their bodies of a ſky blue: they wore long hair, but ſhaved all but the upper lip. The article they uſed for painting themſelves of this colour was woad or glaſtum; it is the iſatis tinctoria of Linnæus: the dyers obtain from it their beſt blue; and indigo itſelf is only the produce of the glaſtum indorum, which is reckoned the worſt ſpecies of it. To give the Latin names of the different diſtricts or kingdoms, would take up too much room here; we will only obſerve that London, called by Tacitus, Ptolémy, and Antoninus, Londinium; and by Ammianus, Lundinum, was the chief city of the Trinobantes, or the inhabitants of Middleſex and Eſſex. It did not exiſt in Cæſar's time, though it was a town of great note in that of Nero; wherefore it muſt have been founded between the times of thoſe two Emperors, and moſt likely about that of Claudius, as the beſt antiquaries imagine.

[*To be continued.*]

To the Editor of the Univerſal Mag.

SIR,

YOU have inſerted a query among your notices to correſpondents, in your laſt volume (p. 655.), upon which I take the liberty of ſending you a few obſervations. The query is this, "From whence did the

BLACKS originate, and how are we to account for the difference of their complexion?"

From the terms in which your correſpondent has couched his enquiry, I apprehend he is not fully aware that the queſtion of the cauſe of the varieties of the human ſpecies has already undergone very learned and acute inveſtigation, and been the ſubject of much diſcuſſion before the public. What the elaborate writings of Smith, Lord Kaimes, Buffon, Mr. White of Manchester, and Profeſſor Camper, have left undecided, it is ſcarcely probable that any arguments or information, that can be compriſed in the limits of a letter in a Magazine, will elucidate very ſatisfactorily, or determine with juſt preciſion. Were the queſtion, indeed, to be tried at the bar of reaſon alone, it would doubtleſs be ſpeedily decided, and the parties would be unanimous in their opinions. But, like many queſtions in morals, metaphyſics, and even geology, it has been ſuppoſed to involve the diſcuſſion of certain articles of theological faith; and prejudice, therefore, has ſtepped in to regulate the deciſion, and dictate the inferences of philoſophy.

The firſt part of the quere, *Whence did the* Blacks *originate?* ſeems to me in itſelf an anticipation of the diſcuſſion, as it implies an aſſumption which we have no right to ſet out with, and which perhaps, after a thorough inveſtigation of facts, we may be induced no longer to retain; viz. that the Whites were certainly a prior race, or that we know the original colour of mankind was white. I am not acquainted with any facts which warrant ſuch an aſſumption; nor can I ſee any reaſon why a philoſopher of St. Domingo may not with equal juſtice and propriety enquire, "Whence did the WHITES originate, and how are we to account for the difference of their complexion?"—There is, I apprehend, no deſcription of the perſon of Adam, or of Noah, from which the believer in one original ſtock can aſcertain whether they were black or white. And it is a circumſtance perhaps rather favorable, on the whole, to the claim of the Blacks for the originality of their colour, that one of the earlieſt nations in the neighbourhood of the patriarchal territories, which made high advances in ſcience and civilization, was undoubtedly a nation of negroes; I mean the inhabitants of antient Thebes.—Herodotus has deſcribed that enlightened people as having black complexions, and curled black hair; and this deſcription is corroborated by the appearance of the moſt antient mummies, which are obviouſly the bodies of negroes.

Our knowledge of the exiſtence of Blacks has been co-eval with our knowledge of interior Africa, juſt as our acquaintance with White bears is co-eval with the diſcovery of Greenland. I preſume, therefore, that it may be juſtly inferred, that both were indigenous in their reſpective countries; or at leaſt that not a ſhadow of an argument can be offered againſt the one caſe any more than againſt the other.—But if by the word "*whence*" is ſignified "*from what ſeries of cauſes*" did the Blacks originate, it then involves a more important enquiry; Whether, amid the various circumſtances, moral and phyſical, which conſpire to modify the character, complexion, and organization of man, we can diſcover cauſes of ſufficient potency and force to produce thoſe various characteriſtic differences in the phyſical appearance and conſtitution of the human frame which are ſeen in the different races of men? Here then it is obvious that by far the greater majority of enquirers the queſtion will be prejudged; becauſe they ſet out upon the certainty of *one* original ſtock, from which all the varieties of mankind have deſcended, and therefore overlook or explain away every evidence againſt the potent efficiency of natural cauſes, which it is their buſineſs to demonſtrate, are fully adequate to the aſſumed effects. I muſt acknowledge that the body of facts

and obſervations adduced by Mr. White and Profeſſor Camper have produced a degree of belief in my mind of the inadequacy of thoſe cauſes, which the excellent eſſay of Mr. Smith is unable to remove.

For, in the firſt place, my prejudice has been removed by the belief, which I have long entertained, together with ſeveral learned divines, that the account of the paradiſiacal origin is to be interpreted figuratively; and that the idea of a multiplicity of ſtocks does not, therefore, in the ſlighteſt degree invalidate the ſtability of the ſacred truths of revelation and religion. And in the ſecond, the evidence of facts, and of the obſervations of diſcerning hiſtorians and philoſophers, appear to me ſo powerful, that I fear, by any attempt to enumerate particulars, in the ſhort ſpace of another column, which might be extended to volumes, I can do no juſtice to the foundations of my own belief.

Climate has been chiefly inſiſted on as the grand agent in producing theſe diverſified races of men. But, powerful as it confeſſedly is, it ſeems totally inadequate to theſe great effects. We have now ſeen whites exiſting for many generations in the climates of negroes, without any approach to the negro form, ſcarcely any to his complexion; and vice verſâ. But it is not merely the colour; the organization; the anatomy of the two varieties is in numerous particulars different (vide White and Camper); and that the form and ſize of the features and the nature of the hair is very different, is univerſally known. It is not probable that the ſun or the wind can change the length and form of the internal bones, or even the ſhape of the features of whole nations. But this improbability is ſtill more increaſed, when we remark, that under the ſame latitudes, in climates ſcarcely differing from each other, we ſee the wideſt difference in the colour and features of the natives, and both black and white are produced under the ſame intenſity of ſun, and beneath the ſame clemency or inclemency of ſky. Even ſome of the ice-cold regions of North America produced men of a colour almoſt black. And between the ſame parallels of latitude there is the moſt marked difference both of feature and and complexion; as in the peninſula of India, in the centre of Africa and in Mexico.

But the varieties of anatomical ſtructure, which is characteriſtic of different races, is, I apprehend, almoſt deciſive of the queſtion. And when we ſee the ſame countries inhabited for ages by men different in feature and colour from thoſe who occupied it ages before (as in the country of antient Thebes), we are entitled to infer that heat and cold have no mighty metamorphoſing power; and, in ſhort, that phyſical and moral cauſes, as we now ſee them operate, and as we have evidence they have operated heretofore, are in truth inadequate to the production of theſe differences among men.—I ſhall not extend this apology for an anſwer to your correſpondent's quere by copying facts; convinced, as I am, that, where prejudices will in all probability interfere, the diſcuſſion of a queſtion at length, will not obtain any ſatisfactory concluſion which brevity cannot procure.

I am, Sir, yours, &c.

July 4th, 1804. PHILOSOPHUS.

To the Editor of the Univerſal Mag.

SIR,

I PERCEIVE in your magazine for May (p. 491) a letter from a correſpondent, controverting a propoſed emendation of Goldſmith's *Deſerted Village*, which I communicated to you the preceding month. (Vide U. M. for April, p. 340.) Now, Sir, when I wrote that letter, I certainly did not expect that any one would be found ſo devoid of poetical taſte as to vindicate Goldſmith from the imputation of nonſenſe; but it appears he *has* found one: and, as I have troubled you with the firſt epiſtle, I truſt you will not refuſe me a place for the

present, in vindication of my assertion. Polemical writing is what, I assure you, I have no taste for; but I think a man is somewhat culpable who does not endeavour to defend whatever he may happen to advance; at least, he subjects himself to the imputation of incapacity, and his adversary may justly claim the superiority, if he be allowed to retire from the contest unopposed.

Your correspondent comes armed with the formidable panoply of classic literature. Alas! I am a plain unlettered man, and know nothing of either Horace, Homer, or Virgil. Taking common sense for my guide, and believing a thing, *not* because it has been done before, but because it is right, I really cannot consider a precedent as an extenuation; and, with all due deference to Messrs. Homer, Virgil, and Dryden, I do think that those gentlemen were capable of error. Not that they are wrong in the instances quoted by your correspondent; for, unfortunately, those instances to me appear like no argument at all in support of his assertion.

R. S. says, "that all poets are allowed a licence." True: but we recognise that licence only while it keeps within the limits of what is just, congruous, and proper:—surely licenses are not granted in the court of Parnassus for absurdity and nonsense. But my opponent confesses that "this licence is sometimes carried to an unpardonable length: though for once where you find it abused, you will discover it a thousand times applied with infinite propriety, beauty, and effect." All this I acknowledge; but I cannot agree that Dr. Goldsmith has used *his* "licence" discreetly.

"The taking away," he continues, "the adjective from one substantive, and prefixing it to another connected with it, was a very common licence among the antient poets; nor do I see why our language will not sometimes admit of the same transposition, without the least violation to its sense or harmony." And, indeed, he thinks it *will* admit of the same; for he quotes two passages from Dryden as *instances*, I presume: but he could not possibly have been more unlucky in his selection; for, in my humble opinion, they are as different from the line of Goldsmith as Greek and Latin. *Videet crede.*

"Tyre's proud arms."

"*Proud*," he says, "evidently belongs to Tyre." Who doubts it, when there is the sign of the genetive case affixed to *Tyre*? Thus, also:

"Yet Ziloah's loyal labours so prevail'd."

Here none could be so stupid as to suppose that *loyal* belongs to *labours*. I grant that it is upon the same principle of composition that Goldsmith wrote his

"In all the *silent manliness* of grief."

But the inversion is forced and unnatural; and I maintain that the line reads ridiculous. The very essence of poetry (indeed, of every branch of literature) is, that it should be simple, and easily comprehended: it should not arrest attention by obscurity, and make us admire, because it first compels us to hunt to find out why and wherefore we *do* admire. In proportion as poetry in its construction is pure and natural, so will it be good; and sublimity or excellence does not depend upon a greater or less deviation from common sense; much the same as many poets of the present day, who think what is not prose must be poetry; and, consequently, they regale us with as many contortions of language, as a woman does variations of countenance, who is in hysterics.

I remain, Sir,

Yours, &c.

A Poet.

Liverpool, July 6, 1804.

ANSWERS TO THE HISTORICAL AND PHILOSOPHICAL QUESTIONS PROPOSED IN THE LAST NUMBER.

QUEST. I. Which are the moſt important epochs beween the erecting of the tent in the wilderneſs, for the worſhip of the one and only true God, and the invaſion of Paleſtine by Joſhua?

This period of time, though occupied in the moſt important affairs, preſents to us but few epochs. The whole was contained in forty years, and the chief epochs are marked only by murmurings and complaints. The firſt is the return of the meſſengers who were ſent to examine the ſtate of the land of Paleſtine. The ſecond, the puniſhment by an earthquake of the factious families. The third, the deaths of Miriam and Aaron, and the puniſhment by ſerpents. The fourth, the death of Moſes.

The tent, for the worſhip of the one and only true God, was erected within a year from the time that the Iſraelites left Egypt; and in the ſecond year the meſſengers returned from their journey, on which they had employed forty days. The preciſe time of this return is not to be aſcertained, but is an important epoch, as, from the folly and perverſeneſs of the Iſraelites on hearing the report of the meſſengers, they were condemned to ſpend their lives in the deſert, inſtead of taking immediate poſſeſſion of the promiſed land. All above twenty years of age, excepting Joſhua and Caleb, were included in the puniſhment which they for their obſtinacy and rebellion ſo richly deſerved.

The year after was diſtinguiſhed by the faction which reſiſted the authority of Moſes and Aaron, and would, without any pretenſions of their own, have uſurped the ſovereign power. Though this faction had ſeen the great miracles performed by Moſes, and the meekneſs with which he had exerciſed his authority, they could not be content with their own ſtate, and would, notwithſtanding the evident folly of their undertaking, have riſqued the ſafety of the whole republic, rather than ſubmit to thoſe who were beſt qualified to command. Their puniſhment by an earthquake eſtabliſhed the authority of Moſes, and he continued to perform his high miſſion with the ſame meekneſs as before, and to introduce gradually thoſe laws, which now remain as a ſtriking proof of the ſuperiority of the wiſdom which preſided over the people of Iſrael above that which then prevailed, or has ſince been known in any nation of the world.

A people living in a wilderneſs, unmoleſted by foreign enemies, and having every thing provided for its uſe by miraculous powers, can hardly preſent many topics to mark their different years. We hear of nothing very remarkable till the year before they quit the deſert, which is marked by the deaths of Miriam and Aaron, the ſiſter and brother of Moſes, and the ſucceſſion of Eleazar, the ſon of Aaron, to the high prieſthood. One would have thought, that, ſo much having been done for the people, they would have relied with implicit confidence in their Creator and Preſerver; but the bites of ſerpents were neceſſary to bring them to their duty; and the manner in which they were healed muſt have made the deepeſt impreſſion on their minds.

At the end of the laſt of the forty years, during which the people were under the prohibition not to enter the promiſed land, Moſes, having enjoyed the ſight only of the country to which he had been thus far the means of conducting a great nation, reſigns with his breath the command. Before his death, he ſets before the people, in the moſt pathetic ſtrains, the conſequences of their obedience and diſobedience to his laws; and, as in all other things, he ſhewed the total difference be-

tween himſelf and earthly leaders, by not attempting to raiſe his own family on the merits of his greatneſs. As a ſtateſman and a legiſlator, he has never been equalled; and, if we were inclined to liſten to the infidel, and to believe that he had done every thing without the Divine aſſiſtance, we muſt aſcribe to him ſuch tranſcendent merit, in ſuch an age of the world, that is not to be accounted for on any principles of hiſtory. When we perceive the hand of God in every thing that he did, the whole appears clear and worthy of the Divine wiſdom.

Queſt. II. What are the reflections to which theſe epochs give riſe?

The firſt reflection that is apt to riſe in the mind, on conſidering the conduct of the Iſraelites during their ſtay in the wilderneſs, is, their remarkable infatuation, in contending againſt the worthieſt leader that any nation ever had, and their incredulity, notwithſtanding the wonderful manifeſtations with which they had been favoured of Divine power. Infidelity would turn theſe circumſtances to its own account, and argue from them againſt the veracity of the hiſtory. This betrays, however, an ignorance of the nature of man, and particularly of the degraded ſtate to which the Iſraelites had been brought by their ſlavery in Egypt. A whole nation had been employed in the meaneſt occupations: the knowledge derived from the worthy progenitor had been in great meaſure obſcured by the fables of Egypt: the wonderful acts by which its enemies had been deſtroyed raiſed in their minds exalted ideas of their deliverers; but, as it happens to man, their ſlaviſh habits would return, and render them incapable, at ſome times, of conducting themſelves in a manner worthy of their new ſituation. We need look only to the Copts of the preſent day, to imagine the degraded ſtate into which a nation may be brought; and the Iſraelites were probably in a much worſe ſituation, and are thus a convincing proof of the power of God in changing the hearts of men.

The next reflection that ſtrikes the thinking mind is, the extraordinary difference between the conduct of God and man, as exemplified in this journey of the Iſraelites. Had a modern ſtateſman planned their deliverance from Egypt, and their attack upon Paleſtine, he would have marched them at once againſt the country, and, in leſs than a month from the time of paſſing the Red Sea, have commenced hoſtilities. Many years would have been paſſed in bloodſhed. The ferocious minds of the ſlaves would not then eaſily have been brought within the limits of order and regular government. A ſpeedy conqueſt would have been followed by civil wars, or deſtruction from external enemies. How different the conduct of God! The ſlaviſh mind was to be corrected, and an example given to the world of a free conſtitution and wiſe legiſlation. Beſides, the formation of the Iſraelites into a great nation, was not for their own ſakes alone but for the general good of mankind. They became, therefore, an object of peculiar intereſt. In the wilderneſs they were trained up for the important taſk they had to perform; and, as it was afterwards properly obſerved by a chriſtian apoſtle, the law was their and our ſchoolmaſter.

We may obſerve, alſo, how the paſſions of man contribute to farther the deſigns of Providence. The meſſengers who returned from examining the land give ſuch an account of the inhabitants, that the ſlaviſh fears of their countrymen were excited. Fear produced its natural effects: they forget the great Power that was on their ſide: they prove themſelves unworthy of the taſk they had been called upon to perform. As they

refuſed to obey the command of attacking the country, they could not complain that they were taken at their words, and doomed to conſume their days in the deſert. Thus they, who were unfit for the office, left their carcaſſes in the wilderneſs, and a new generation of ſtrong active men was formed, who were bred up in the more noble ſentiments of independence.

The factions that took place among the Iſraelites gave greater opportunities only for the manifeſtation of Divine power, and are ſad proofs of the folly of ambition. The wiſeſt government cannot be free from them. If it were poſſible to ſecure a ſtate, by wiſdom, from the paſſions of ambitious men, Moſes could never have been diſturbed in his office; for his whole thoughts and cares were employed not in his own good, but in that of his people. This is not, however, a vindication of the oppreſſive conduct of many governors of ſtates, who are themſelves the cauſes of the factions of which they complain. If wiſe laws and a wiſe adminiſtration will not ſecure a ſtate from faction, what muſt be expected from bad laws and a bad adminiſtration; when the whole aim of the governors is to ſecure to themſelves as much of the comforts of life as poſſible, and to extort from their ſubjects as much as they poſſibly can from their labours? Let governors act like Moſes, and factions will be leſs injurious: they may occaſion a momentary alarm; but they will ſoon ſubſide, and greater confidence in the government will be eſtabliſhed.

The miraculous cure of the perſons bit by ſerpents cannot be paſſed over. What connection, it may be ſaid, was there between the ſight of the brazen ſerpent and the healing of the patient? None, we allow, but that which it pleaſed the Divine Ruler of all things to place between them. The alluſion is too evident not to ſtrike every chriſtian. As the Iſraelites were healed by looking up to the brazen ſerpent, ſo the nations of the earth look up to Him who was pierced on the croſs, and rejoice in the proffered ſalvation.

The death of Moſes, and the peculiarities attending it, cannot be contemplated without increaſing admiration of his character. His nation was prone to ſuperſtition, and his remains might have been the object of their reverence. How carefully were they concealed from them! He had conducted the people to the borders of the promiſed country, yet was not permitted to enter. He had performed the taſk allotted to him; and, except in the inſtance which occaſioned this prohibition, had not been guilty of a fault. The times required a more active commander; and the worthy leader retires from his poſt full of years and honour. When we read what he has left behind him, particularly the parts compoſed when he was in his hundred and twentieth year, we may fairly call upon all the admirers of profane antiquity to produce his equal. At that time, Greece was in a ſtate of barbariſm. There had been no writers by whom he might form his ſtyle. Yet where ſhall we find among the men of future days, who at any period of their lives manifeſted equal energies with thoſe of Moſes in the laſt year of his life? Let any one read his book of Deuteronomy, compare the ſtate of the Jews with his predictions, examine attentively his preſages of their good or evil fortune, compare his laws with thoſe of all other nations of the world, and Moſes muſt ſtrike us with equal reverence and admiration as a poet, a prophet, a ſtateſman, and a legiſlator.

Queſt. III. Which are the moſt important epochs between the ſigning of Magna Charta by John and the reformation?

Theſe epochs are, the ſolemn confirmation of Magna Charta by Henry the Third; the death of Edward the Firſt; the abolition of the order of Knights Templars; the aſſumption of the title of King of France by Edward the Third; the depoſition of Richard the Second, and appointment of a ſucceſſor in Henry the Fourth; the appointment of Henry the Fifth to be Regent of France; the change of the family of Lancaſter for that of York, in the perſon of Edward the Fourth; the reign of Henry the Seventh, which was diſtinguiſhed by the ſettling of the diſputes between the houſes of York and Lancaſter; and the great diſcoveries made in that reign, which have contributed ſo much to change the modes of thinking and acting in the inhabitants of Europe.

The ſolemn confirmation of Magna Charta by Henry the Third took place in the year 1251. The king and the barons were, during this reign, in a perpetual ſtate of warfare. Pretexts were not wanting on either ſide for cruelty and oppreſſion. The barons had gained ſo much in the preceding reign, that they were not eaſily kept in order; and the king had neither the integrity nor the wiſdom that were required in ſuch critical times. After many ſtruggles, he was compelled to renew the charters, which was done under impoſing forms conſecrated by ſuperſtition. Each perſon engaged in the ceremony held a lighted taper in his hand during the reading of the charters, and then, caſting it on the ground, poured forth the moſt horrible execrations on himſelf, and wiſhes, that he might ſmoke like the taper in hell, if he either violated himſelf, or permitted others to violate, the charters.

The death of Edward the Firſt took place in 1307. The reign of this prince fixes our attention, from his wiſdom, his warlike qualities, and his attention to juſtice. To him we are indebted for the union of Wales with England, by that eaſy device which he made uſe of after the defeat of Lewellin; and as his Queen gave birth to a prince at Caernarvon, the chiefs of that nation paid willing homage to their native Prince, and required none of thoſe reſtraints which muſt have been uſed, if a weak adminiſtration had determined to keep them in a ſtate of ſubjection. To him we are indebted for the eſtabliſhment of order in the courts of juſtice, and the limiting of their reſpective juriſdictions. Thus that which depended, in former reigns, ſo much in caprice, began to take a ſtable form, and became a great mean of civilizing the people.

The order of Knights Templars was aboliſhed, in 1322, by Pope Clement the Third, and moſt incredible tales were propagated of their miſconduct, to render their diſſolution more popular. The fact was, that few arguments were neceſſary, when the rulers in different kingdoms obtained ſo much by the ſequeſtration of the property of the order. The Knights endured, with the utmoſt fortitude, the tortures which were inflicted on them, on various pretences, and proved to the world, that, however defective they might be in certain moral qualities, they were not deficient in perſonal courage.

Edward the Third aſſumed the title of King of France in the year 1340, and left to his ſucceſſors a claim which has been happily abandoned in the preſent reign. The claim was not by any means well grounded; for it was to be tried by the laws and cuſtoms of France, not thoſe of England. On this claim much blood has been ſhed, and the Engliſh diſplayed great courage in their battles with the French, who in this reign, and other reigns, were beat by much inferior numbers.

Richard the Second was depoſed by parliament, and Henry the Fourth proclaimed king on the

thirtieth day of September, 1399, which epoch, as it is ſo near to the year 1400, is eaſily remembered. This act of parliament laid the foundation for years of miſery, bloodſhed, and deſolation. Though Richard the Second deſerved to be depoſed, and was properly depoſed by parliament, there was, if hereditary right had been allowed, a nearer heir to the crown, in the perſon of Mortimer, Duke of York. As Henry the Fourth was Duke of Lancaſter on his aſſumption of the crown, the wars that took place in a ſucceeding reign between the heirs of theſe dukes are ſtyled the wars of the houſes of York and Lancaſter: filly, fooliſh wars; in which was proved, over and over again—Quidquid delirant reges plectuntur actior:—the follies of the great create wars in the poor.

Henry the Fifth was appointed Regent of France in the year 1420, and he was then declared to be heir to the throne, on the demiſe of Charles the Sixth. His reign is called glorious, becauſe he thus increaſed his dominions: but the newly-acquired power was not ſtable; it was overthrown by one of thoſe trifles, which, in the affairs of men, are continually ruining their political deſigns. A poor girl of an inn was the inſtrument by which the plans of the warlike Henry were overthrown, and his ſon diſmiſſed from a throne which he was unable either to adorn or to defend.

Edward the Fourth obtained the crown by a great victory over his predeceſſor, the weak and harmleſs Henry the Sixth, on March 5th, 1461; thus reſtoring the family of York to the crown. The preceding reign was a reign of miſery: a long minority was followed by the weakneſs of an irreſolute prince, and a diſputed title filled the country with civil war. In thoſe times, men's minds were not ſufficiently occupied, and the moreſt trifle was capable of putting them into commotions.

The next is a very memorable epoch,---the acceſſion of Henry the Seventh to the crown. He defeated his predeceſſor, Richard the Third, on the 22d of Auguſt, 1485, and was crowned king on the 30th of October following. The country was now heartily tired of civil commotions, and ſaw, with pleaſure, the opportunity offered of removing them, and ſettling the feuds between the houſes of York and Lancaſter by the marriage of Henry with Elizabeth, the daughter of Edward the Fourth. Henry adopted this meaſure with his uſual prudence, and effectually prevented the nobles from creating the diſturbances to which they had been accuſtomed, by wiſe regulations. With his reign begins the real importance of England. Before his time the Engliſh were a mere fighting people, full of ſuperſtition, and with little knowledge or love of the arts. Circumſtances were now ripe for a total alteration in their character: printing had been introduced into England about twenty years before this epoch; the Cape of Good Hope, by which the road to the Eaſt Indies was laid open, was diſcovered in the year 1488; and America was diſcovered in the year 1492. Thus new employment was given to active ſpirits, and their minds were improved by the gradual diffuſions among them of ſcience and literature.

Queſt. IV. To what reflections do the above epochs give riſe?

Magna Charta, or the great charter of our liberties, was forced upon the monarch John by the power of the nobles. The fooliſh love of power which engroſſes weak minds would naturally make him and his ſucceſſor ſpurn at every appearance of reſtraint. They were both weak princes, and the ſame power which compelled the father to ſign the charter was neceſſary to

bring the ſon to a ſenſe of his duty. There are ſome noble maxims in this charter, and it is always a great advantage to have the compact between the ſovereign and his people reduced to writing: but the characters of the perſons who ſigned it, in the ſecond inſtance, may be diſcerned by the horrible execrations which they poured upon themſelves, in caſe of the violation of its contents. Had there been real honour and honeſty among them, ſuch aids from ſuperſtition would not have been neceſſary; but the ſons of violence and oppreſſion were not to be kept in any order but by thoſe chains which bind the weakeſt and moſt ſervile minds. The people, as yet, had but little weight in the contemptible quarrels of the king and his barons; but their feuds introduced a new party, whoſe intereſt ought always to be the great object of every government; and, when it is not conſulted, the higher orders muſt, ſooner or later, be the ſufferers.

We cannot reflect on the reign of Edward the Firſt, and the eaſe with which he accompliſhed the union of Wales, without lamenting the atrocities which of late years have diſgraced the ſiſter iſland. The Welch were a people, at the time of the union, far more barbarous than any of the Iriſh can be ſuppoſed to be at the preſent day. Had Edward determined to keep them in ſubjection, his reign, and that of his ſucceſſors, muſt have been interrupted by perpetual diſturbances and inſurrections in Wales. A ſlight acquieſcence in their prejudices, and giving them equal privileges with thoſe of their conquerors, formed the happineſs of both countries. A wretched and miſtaken policy has for years marked the conduct of the Engliſh towards the Iriſh: the natural conſequence was, continual diſturbances and inſurrections. Such a fooliſh cauſe as the going to one religious meeting inſtead of another, has been made the means of ſeparation; and thus, inſtead of uſing every art to promote an union, the ſilleſt pretence has been employed to keep up a diſtinction between the deſcendants of the Saxons and of the original inhabitants of Ireland. This ſuperſtition is, happily, gradually declining; and when no notice is taken by the ſtate of the religious opinions of individuals, they will gradually become more tolerant to each other, and afford leſs anxiety to the government.

The abolition of the order of Knights Templars by a pope, brings to our recollection the late ſimilar abolition of the order of Jeſuits. We are apt to be too indignant at abuſes. When they are ripe for the ſcythe, they will be mowed down; and it is fit that they ſhould be permitted to increaſe to a certain time, that men, by ſeeing the progreſs of error, may be upon their guard againſt ſimilar deluſions. The abolition of the papacy itſelf is as certain as that of the order of the Jeſuits and the Knights Templars. Circumſtances may prolong its exiſtence beyond the apprehenſions of ſanguine perſons; but they who contemplate the nature of that ſhocking impoſition on mankind, its riſe and progreſs, will evidently ſee ſufficient grounds for its being in no long ſpace of time held in univerſal contempt.

The valour of Edward the Third may gratify the vanity of our countrymen; but, had it been more ſucceſsful, its advantages to this country may be eſteemed very problematical. Suppoſing the crown of France to have been veſted in the perſon of the king of England; where would the monarch have reſided, and by whom would England have been governed?—by the Engliſh, or by the natives of France? It is not probable that the ſovereign

would have reſided in England; nor would ſuch a reſidence have ſuited either his policy or his pleaſure. A union ſimilar to that of England and Scotland, or that which has lately taken place between Great Britain and Ireland, could not have been expected; and England, inſtead of being the rival, would, at this day, have been merely an appendage to France. Edward, if he could now make his appearance among us, would be not a little ſurpriſed that the title of which he was ſo proud was dropped, without any regret on the part of the Engliſh; and that numbers were ſo infatuated as to wiſh that the lives and treaſures of his people ſhould be expended in the ſupport of a claim to that throne by one who could make it only on thoſe pretenſions which he deſpiſed.

The depoſition of Richard was a neceſſary meaſure, and ſhews the opinion held in former times on the nature of ſovereign authority. It is an awful neceſſity which requires the exerciſe of ſuch a power; but the horrors of the civil wars in England, in conſequence of the mode of ſettling the ſucceſſion to the throne, ought to make every legiſlature very anxious to prevent ſimilar calamity. When we compare the election of Henry the Fourth to the crown with that of William the Third, we can but admire the ſuperior wiſdom which was diſplayed in the latter event: the anxiety ſhewn afterwards to regulate the ſucceſſion, by which means the preſent family obtained poſſeſſion of the throne, has preſerved the kingdom from all that confuſion which took place on the claims of the houſes of York and Lancaſter. It is to be obſerved, however, that, in later times, men's minds have been occupied on ſo many more important objects, that no two families in the iſland could create a ſufficient intereſt to keep ſuch a queſtion long in ſuſpence.

The appointment of Henry the Fifth to be regent of France was preceded by great proofs of heroic valour on the part of the Engliſh; but this valour was of little uſe in preſerving the poſſeſſion of the country. The claim of Henry was by no means allowed by the majority of the French nation, and the moment circumſtances were favourable for a new change, the lawful heir, by degrees, obtained the pre-eminence, and the Engliſh, after repeated defeats, were compelled to quit the country. We may judge of the ſtate of theſe warriors' minds by the trick played upon them, which ſeems to have entirely enervated their courage. A virgin, or virago of an inn, pretended to have a divine commiſſion from heaven to reſtore the lawful heir. She headed his troops—they were inſpired with freſh courage; and the Engliſh, filled with ſuperſtition, could not reſiſt the ſuppoſed power of her charms. Their conduct, however, in running away from her, was not ſo diſgraceful as their treatment of her, when accident made her their captive: ſhe was tried by grave biſhops and lords as a witch, and condemned to the flames: and they attempted by this act of cruelty, but in vain, to cover their cowardice. The death of the virgin was not diſpleaſing to the enemy for having obtained, through her means, the crown, he had got rid of the inſtrument which might have been troubleſome. This effect, however, of ſuperſtition on otherwiſe brave and generous minds, ſhould be a warning to us how we permit ſuch an enemy to our repoſe to guide our conduct.

The acceſſion of Henry the Seventh to the crown was a great event for England: his life, written by Lord Bacon, deſerves to be well ſtudied by every one who

wiſhes to underſtand the hiſtory of his country. The confuſion in which England had been for many years had weakened the power of the great nobles, and had given conſequence to the people; and Henry was thus enabled to curtail the privileges of the higher orders, and increaſe, to the benefit of the whole nation, the influence of the crown. The people ſaw this without regret, for the tyranny of the lords had been an inſupportable grievance; and they began now to entertain better notions of themſelves than to conceive their exiſtence here to be intended for the mere purpoſes of aſſiſting the ambitious plans of a few individuals. Superſtition was alſo gradually undermined by the preaching of the followers of Wickcliffe, which, from the diſtraction of former times, could not engage ſo much the notice of the ſuperior powers. During the former reigns commerce was ſcarcely thought of: the youth of the higher and the middling ranks were brought up to the church, or to arms; the lower ranks employed in a very poor courſe of agriculture. New ſources of employment carried them away to more induſtrious and uſeful arts than thoſe of praying and fighting: and we ſhould endeavour to contraſt the preſent ſtate of the kingdom with its appearance in the beginning of the reign of Henry the Seventh. Porches of lazy idle prieſts and nuns were then collected together in every town and village; here and there were ſcattered large caſtles, in which lived an ignorant, lazy, and tyrannical noble, with a pack of equally illiterate, oppreſſive, and idle retainers: few perſons could either write or read; books were ſcarce; manufactures almoſt unknown; roads a great part of the year impaſſable; and the comfort of a newſpaper was not known. At the preſent day, the commoneſt ſhopkeeper may enjoy more real comforts than the greateſt lord could purchaſe at the period of which we have been ſpeaking.

Queſt. V. Is any human being ever twice in the ſame place?

This will appear to many minds a very extraordinary queſtion. We get up in the morning, they ſay, and viſit the places at which we were the day before, either for buſineſs or pleaſure. The ſame ſun ſhines upon us in the day, the ſame moon and ſtars by night. We ſee no alteration, except the few accidental ones which are made by new roads, new houſes, or the ruins of roads and houſes, the growing of the graſs and corn, and the gathering of them. We breakfaſt, dine, and ſup, every day in the ſame room, and, at night, the ſame bed receives us on which we have ſlept for many years. How, then, can it be aſked, whether we are twice in the ſame place, when it is certain that we are hundreds of times in the ſame place? But, ſtop one moment. If you are twice in the ſame place, the bed on which you reſt cannot move; and you ſay it does not, for it remains exactly as you left it in the morning. True; it may be ſo as to the room in which the bed is; but if the earth moves, the bed muſt move with it; and, at night, the bed cannot be in the ſame place in which it was in the morning. Yet it may be urged, that, if the bed cannot be in the ſame place at night as at morning on one and the ſame day, it will, the next year, on that day, be in that place. This ſuppoſes the earth to move in the ſame line year after year, and, of courſe, the ſun round which it moves, or rather the centre of gravity of theſe two bodies, muſt be at reſt. But the ſame reaſon which convinces us that the earth, ſun, and planets are in motion, is ſatisfactory that their common centre of gravity is not at reſt, and, of courſe, the earth cannot move twice in the

ſame curve round that centre. Thus each of us, by the motion of the earth round its axis, changes his place every inſtant: by the motion of the earth round the ſun, this place is ſtill farther changed: by the motion of the ſyſtem of earth, ſun, and planets, this place is ſtill farther changed: and the mind is loſt in wonder on the farther changes that may be made by the combination with other ſyſtems. The moral world changes no leſs than the material world. No generation is exactly in the ſame circumſtances as the preceding one: errors ſucceed errors, and a ray of truth brightens, occaſionally, the progreſs of a few among the ſons of men. But, of all men, they are the moſt abſurd who wiſh to confine a generation to the modes of thinking of its predeceſſors; for the thing is juſt as impoſſible as for a man to be two inſtants together in the ſame place.

Queſt. VI. How far muſt the ſun be removed from us to appear only as a ſtar of the firſt magnitude?

Every object appears to diminiſh the farther it recedes from us; and, however great the object, it may be removed to ſuch a diſtance as not to be viſible to the naked eye. The powers of the eye in different perſons are very different; but there is a limit to the moſt powerful human eye, which is much inferior to that of the eagle. This power may be eſtimated by the leaſt angle under which a perſon diſcerns an object; and he may try this power in himſelf by removing a printed book to different diſtances, till the ſize of different letters ceaſes to be diſcerned. In general, the power of the human eye varies from the capacity of diſtinguiſhing an object, which ſubtends at the eye an angle of only a third of a minute to that of diſtinguiſhing the ſame object, when it ſubtends an angle of half a minute. If the eye is only powerful enough to ſee an object ſubtending an angle of half a minute, its magnitude is not diſcernible by him if placed beyond ſix thouſand eight hundred and ſeventy-ſix times its height from him. If the eye is powerful enough to ſee an object ſubtending an angle of only one-third of a minute, then its magnitude will not be diſcernible by him beyond ten thouſand three hundred and fourteen times its height. Thus a man would ceaſe to be diſtinguiſhed by another, when the diſtance from each other exceeded theſe proportions of his height in the caſes given of the power of the eye; but, within thoſe diſtances, alſo, the form and features of the man would, in many places, be not diſcernible.

Now the ſun's diameter is 883,217 Engliſh miles; and this number, being multiplied by the numbers above given, points out the limit of the diſtance when the ſun will not ſubtend a viſible angle to the ſpectator, or when it will appear like a fixed ſtar. We leave this calculation to our readers, who may then form ſome notion of the diſtance of the fixed ſtars: and, when they have multiplied this diſtance myriads of times, they will not have come to the limits of a world filled with bodies of various ſizes, and, probably, inhabited by beings with faculties ſuited to enjoy the bleſſings appropriated by the Creator to each peculiar ſyſtem.

QUESTIONS *to be anſwered next month.*

Which are the moſt important epochs between the invaſion of the Holy-land by Joſhua, and the change of the form of government among the Iſraelites from a republic to a monarchy?

What are the reflections to which theſe epochs give riſe?

Which are the moſt important epochs between the reformation and the revolution in 1688?

What are the reflections to which theſe epochs give riſe?

What is the reaſon that ſpeakers in parliament, at the bar, and in the pulpits of many meetings, do not uſe notes; whilſt there is ſcarcely a clergyman of the church of England who can ſpeak from his pulpit, but, being compelled to read his ſermon, he finds his hearers not unfrequently overpowered by ſleep, rather than attentive to his diſcourſe?

What are the advantages and diſadvantages, uſes and abuſes, of paper money?

THE INSPECTOR. NO. VII.

Be niggards of *advice* on no pretence,
For the worſt *avariee* is that of *ſenſe*.

To the Inſpector.

SIR,

IN your laſt number, I perceived, with pleaſure, the annunciation of your intention to reſcind the queſtionary part of your paper, by which, as you juſtly obſerve, "greater latitude will be given to diſcuſſion," and you will be enabled "to embrace a much more comprehenſive ſphere of enquiry." Not, however, being willing that my pleaſure ſhould be teſtified only by compliments, I have prevailed upon myſelf to offer you, in the form of an "Inſpector," ſome remarks upon the efficacy of religion as a bond of ſociety; and upon the much agitated queſtion, whether mankind would be, upon the whole, as happy without any religion. I muſt beg, however, that you will not be ſtartled at the probable boldneſs of ſome of my opinions.

It will immediately be perceived that both theſe queſtions are intimately connected, and that, in fact, the anſwering of one will be the anſwering of both. The principle upon which our enquiries muſt turn is, whether *reaſon* would be a ſufficient guide for man in his temporal concerns; and, whether it would be able to operate to his ulterior benefit: or, in plain words, whether it would ſecure to him happineſs in a future ſtate? In diſcuſſing this, I ſhall not deem it neceſſary to recur to hiſtorical exemplification; for, beſides that all the colouring of hiſtory is utterly falſe, many of the generally accredited events muſt alſo be ſo, as they are reconcileable neither to truth nor relative congruity.

It is to be remarked, that in all the ordinary occurrences of life, and in all the *extra*ordinary ones, we act conformably to reaſon, and not to religion; that is, tho' our conduct be agreeable to the dictates of this laſt, yet it does not proceed from a previous endeavour to make it ſo; whence it may be concluded, that, in following the former, we *bona fide* adhere to the rules preſcribed by the latter. It is certain that no man ever yet (except enthuſiaſts, fools, and bigots) ranſacked the Bible or New Teſtament to find arguments for or againſt any conduct he may find himſelf neceſſitated to adopt. He conſiders how far he would be benefited or injured by it; if he be a conſcientious man, what evil it may inflict elſewhere, but ſtill with an ultimate reference to ſelf-advantage; and what he will gain or loſe by its ſucceſs or failure. It is thus that he reaſons with himſelf upon the broad and general baſis of ſelf-intereſt, a little tinged with partial good and extenſive utility. The fact is, the ſcriptures, as a code of moral law, or a ſet of rules whereby we ought to regulate our actions and dealings in the world, would often lead us into error, and very often into plans ſubverſive of our own intereſts and happineſs. Why does a man judge, obſerve, compare, and perform all the ordinary operations of his mind, if it be not to

collect and lay up a ſtore of knowledge ready for every occaſion, and applicable to every varied event of human exiſtence? and this magazine of facts, this amalgamation of judgements, being drawn *from* the world, is manifeſtly the moſt proper to be applied *to* the world. A man notes certain circumſtances which happen, and which are likely to happen very often; he ſees the means adopted, and the conſequences that reſult: theſe, with every other correlative ſubject, he commits to memory. "Such, perhaps, may occur to me," he ſays, "and, if ſo, I ſhall now know how to act."

But, it may be ſaid, admitting, for the ſake of argument, the cogency of this reaſoning, how ſhall we account for the prudence, &c. diſplayed by ſome men, when events happen to them for the *firſt* time, and with which they were before totally unacquainted? I anſwer, that REASON prompts them! and this is evident, from the difference we ſee diſplayed in different men, ariſing from the variation of their ratiocinative faculties. If *religion* were the ſtandard, being equally open to all, and being likewiſe immutable, perforce there muſt be uniformity of conduct: but it is no ſuch thing; men act not from *religion*, but *reaſon:* and hence has ariſen our preſent perfection in every thing! What preventives have we not now for almoſt every human calamity, whether ariſing from accident, diſeaſe, villainy, machination, or any other corrupt ſource? All this has proceeded from the progreſſive expanſion and refinement of reaſon; and much yet remains to be done by the ſame progreſſion. From what *has* been, we infer as to what will be; and this habit of deduction and compariſon is invariably and in reality our guide, while religion claims the honour! It was, perhaps, uſeful to have ſuch a word; but, conſidered ſtrictly, it is indeed *vox et præterea nihil!*

If religion were not *originally* founded upon human knowledge, it at leaſt was made very much like it. Its precepts with regard to morality are, in my opinion, quite nugatory; for we have in our boſoms a ſtandard erected there, and appealed to long before we have any clear notions of the other. What was it but that innate principle which firſt formed mankind into ſocieties? The immutable and ſacred principle of *right and wrong* is implanted in every human breaſt! Nature gave it to man when ſhe firſt formed him!—that principle which glows in the human boſom, and marks the path of action! which dignifies the human character, and raiſes it above the brute creation! on which is formed juſtice, truth, and honour! which is the ſupport of freedom, and the ſecret ſource of laws! that divine principle is born with man, is the gift of every man, and is far, far ſuperior to all that religion can teach. It is nothing that ſome men ſtifle it, that they pervert it, that they do not liſten to its voice! They do thus with other innate ſentiments, more precious, perhaps, than even *this.*

But that man *has* ſuch a ſtandard given him from his birth is moſt clearly proved, from its exiſtence in countries where religion is unknown; where the groſſeſt idolatry prevails! Who taught the negro, when he tries to filch ſomewhat from the careleſs ſojourner, or from his unſuſpecting countryman, to do it ſecretly; to watch a lucky moment, when he is unperceived: to fly with it; and, if he dreads detection, to hide it? What is all this? Why does he not walk boldly up to the man who may happen to poſſeſs what *he* wiſhes to poſſeſs, and take it from him with conſcious integrity? and, if the

owner refuſe, why does he not proceed to argue with him, and urge, with patriarchal, ſimplicity, that, as he liked that thing, and wiſhed to have it, he thought there could be no harm in depriving him of it? If this were done, it would indeed ſhew that we derive our moral ſenſe from religion, or from ſome external ſource. But, on the contrary, there is not a horde or a nation ſo ſavage, every member of which does not poſſeſs, feel, and act upon, the broad and only baſis of all thoſe moral refinements which are ramified into endleſs directions by artificial ſociety.

But it may alſo be urged, that religion is not competent to inſtruct us in detail; that is, it does not contain maxims and rules ſufficient for one hundredth part of each day's courſe of action! It is merely general, and, in fact, it could not be otherwiſe: how poor a figure ſhould we make, if, deprived of all internal, innate, and inherent principle, we knew not what to do but as religion taught us! how ſhould we live? for a great portion of our exiſtence elapſes long before our reaſon is ſufficiently matured to enable us to appreciate or underſtand thoſe very precepts, which, it is ſaid, ſhould be our guide and ſtandard! While I admit that the maxims of religion are very ſound morality, I yet maintain that our innate ſenſe is much ſuperior to thoſe maxims, and, in fact, ſupertedes their neceſſity; as, long before we come either to read or underſtand them, our moral code is formed upon that innate baſis, and from the various operations of the human mind. We may read Holy Writ in our riper years, much the ſame as we take tonic medicines—to *invigorate*, not to *give*, life *.

Theſe arguments pretty clearly ſhew that religion does very little towards forming in our boſoms a ſtandard by which we can judge of the obliquity or the morality of any action. Its efficacy as a bond of ſociety, i. e. whether it has any perceptible or decided influence upon our conduct in this world, is likewiſe very problematical. Men are not very apt to revere that which they can diſpenſe with; beſides, from the fatuity of our parents in making religion a painful and repulſive duty of youth, we generally regard it with too much indifference when we reach to manhood. But, independent of this, I believe no reflecting mind ever yet looked towards the ſcriptures as arbiters of what is good or bad; and, as to their being efficacious in a mediatory point of view, that is an error which has long been exploded †. In ages of groſſneſs, during the night of reaſon and intellect, when the vileſt mummeries of crafty prieſthood paſſed as the undoubted miracles of benignant and favouring Heaven, the caſe was different; but now that the torch of reaſon has been illuminated, never to be put out, I truſt! mankind naturally look for the connection of cauſe and effect; and,

* "It is very obſervable, that all nations and all languages have words by which they "expreſs *good* and *evil*, right and wrong, virtuous and vicious actions. They muſt, "therefore, all have ſome teſt or other whereby they diſtinguiſh actions, and range them "as under their proper claſſes: for they never *indifferently* uſe the terms *good* and *bad*, "nor do they ever call the ſame action in the ſame circumſtances right and wrong." *Vide Sykes on Natural and Revealed Religion.*

† When I ſay this, I mean that gabbling over a certain portion of the Bible or New Teſtament when in diſtreſs or trouble is, to the laſt degree, ridiculous. No man has a more firm belief than myſelf in the efficacy of private and occaſional prayer; the ſimple ejaculations of the heart, not the ſtudied phraſeology of the cloſet. The Almighty ſurely does not value rounded periods and harmonious language! A heart that is rent with agony, addreſſing itſelf to the Great Creator with ſincerity, with humility, with Chriſtian faith, need not fear the diſpenſation of that juſtice which ſhall be fitting to his ſtate; and, though the object of his prayer be not *apparently* granted, let him reſt aſſured he is *heard*!

too enlightened to be deluded, they juſtly expect to behold the promiſed conſequence of propitiatory prayer. Confident, however, that interceſſion made according to any given formula rarely, if ever, is attendant with perceptible ſucceſs, they not only doubt the efficacy of religion itſelf in that reſpect, but contemn it altogether; the neceſſary conſequence of intereſted deception! In this point of view, therefore, religion appears to be but of little conſequence to mankind. But we may conſider its inefficiency in another light.

Is it probable that the commiſſion of any crime has been prevented from religious ſcruples? that any man has been deterred from acting wrong from the operative conſiderations of religion? I anſwer—No! Nor, when a man *has* trodden in the paths of iniquity, and quits them for the road of virtue, I do not think that this tranſition is owing to the influence of religion.

The aberrations of man are purely temporal, and founded on reaſon. Ultimate good I acknowledge to be his object; but not that of another world. It is the conſideration of how much advantage he can reap here which propels him either on one ſide or the other. The midnight robber, who prowls about for booty, and darts athwart the path of the unſuſpecting traveller, would laugh at the man who ſhould endeavour to convert him from his guilty courſe by pious exhortations and promiſes of future felicity beyond the grave; he would ſmile with contempt at ſuch idiotiſm, and juſtly reckon himſelf the wiſer of the two. Not ſo, if you hold forth the ſubſtantial promiſes of this world. Offer him a competency, a yearly ſtipend, a lucrative ſituation, and reaſon would point out to him the *real* advantage you propoſe: he would throw aſide his piſtols and his poniard, enter again the walks of ſociety, and become one of its uſeful members. *Then*, perhaps, if he be a little ſuſceptible of devotional impreſſions, he might fly to religion, and uſe it as a ſponge!—but, in this caſe, it would form only a ſecondary conſideration, and, if it were not, he would not regret its abſence.

The primal importance, therefore, of religion, as a bond of ſociety, is, I think, pretty clearly ſhewn to be ſomewhat problematical. The oſtenſible reaſons for its preſervation, and the good conſequences ſuppoſed to reſult from it, have been conſidered with as much minuteneſs as the limits of a ſingle eſſay will admit of: and it hence appears, that men, in the commerce of this world, in all their dealings, and in all their actions are influenced by the dictates of reaſon and temporal advantage; that religion, when it is called in (notwithſtanding the moſt favourable appearances), is merely ſupervenient, and of ſuch a nature, that its abſence would have but little perceptible effect upon our concerns.

It will readily appear to your readers, that the above poſtulata, being aſſumed as true, neceſſarily pre-determine, to a great extent, the ſecond clauſe of my query, "Whether mankind would be, upon the whole, as happy without any religion?"

I feel that I now begin to tread upon very tickliſh ground; but I will endeavour to manage the queſtion with as much delicacy as poſſible.

Having ſeen that religion has very little, if any, influence upon our conduct in this world, it may hence, without much difficulty, be inferred that it has ſtill leſs connection with our happineſs; for happineſs or miſery is merely a ſeries of actions directed this or that way. But there are many perſons, who, while they palpably diſregard the precepts of Holy Writ, conſidered as maxims of moral conduct,

yet profeſs to feel (and perhaps *do*) all the ſacredneſs of devotion once a week, and become moſt holily inſpired every Sunday morning; which ſaid piety continues with ſome the whole day, and with others *only* from a quarter before eleven till one. The greater part of theſe, we know, make it a mere mockery, and, conſequently, their happineſs or miſery is not at all connected with it. But the abuſes of religion are attended with more ſerious evils: the ſchiſmatics from the eſtabliſhed church (eſpecially ſome of them, as the methodiſts, for example) have generated a hoſt of misfortunes. Beſides, there are many idolatrous modes of worſhip among ſavage nations, the very ſyſtem of which is horror and fear: ſuch religion muſt be an evil, and muſt deteriorate human happineſs. Enlightened people conſider religion as being merely nominal, and, as we have ſeen, make it in no reſpect the ſtandard of morality, by which their conduct in this world ſhould be eſtimated. Conſequently, with regard to them, it is mere nihility, and, in fact, they are, to all intents and purpoſes, happy without it; for that which we neither eſteem nor diſlike can have no influence on our comforts. The other part of the inhabitants of this world, including the *ignorant* of every civilized nation, and the *whole* of every uncivilized nation, find religion to be more or leſs a vehicle by which to excite their fears, and keep their boſoms in a ſtate of perpetual alarm. *They* therefore would, in *my* opinion, be happier without any religion at all: and, finally, upon this view of the queſtion, it is doubtful whether human happineſs would *not* be more promoted by its abſence.

I offer you theſe remarks as the crude opinions of a mind that loves to think for itſelf, notwithſtanding that that mental independence ſometimes leads him into error, confuſion, and abſurdity.

I remain, &c.

Cambridge,
July 13, 1804. VERITAS.

BABILLARD, NO. VII.

Come like ſhadows; ſo depart.
SHAKESPEARE.

Camoens

IN his laſt days feelingly regretted the raptures of youth, and lingered with delight on the remembrances of love. A cavalier named Ruy de Camera having called upon our author to finiſh a poetical verſion of the ſeven penitential pſalms, raiſing his head from his miſerable pallet, and pointing to his faithful ſlave, he exclaimed, "Alas! when I was a poet, I was young, and happy, and *bleſt with the love of the ladies;* but now I am a forlorn deſerted wretch. See—there ſtands my poor Antonio*, vainly ſupplicating *four-pence* to purchaſe a little coals: I have them not to give him!" The cavalier, as Souſa quaintly relates, cloſed his heart and his purſe, and quitted the room.—Such were the grandees of Portugal!

Regnier

WAS a French ſatiric poet, and the nephew of Deſportes. He ſurpaſſed every one who had written ſatires before him: but he lived a libertine, and made the following epitaph upon himſelf. He died in the year 1613.

"J'ai vecu ſans nul penſement,
"Me laiſſant aler doucement
"A la bonne loi naturelle:
"Et ſi m'etonne fort pourquoi
"La mort oſa ſonger à moi,
"Qui ne ſongeai jamais à èlle."

* A faithful ſlave, who remained with him in all his miſery.

Segrais.

THIS poet, in his memoirs, thus ſpeaks of himſelf:

"When I was young, I was fond of making verſes, and of reading them indifferently to all ſorts of perſons. But I perceived that when M. Scarron, who was, however, my intimate friend, took out his port feuille, and read me ſome of his verſes, he bored me exceſſively, although his verſes were very good. I then began to reflect that as my my verſes were not near ſo good as his, I muſt, in a greater degree, bore my friends (who, moſt probably, did not like poetry ſo well as I did); and I then laid myſelf down a reſolution never to read any verſes except to thoſe who aſked me, and, even then, to take care that I did not give them too many of them."

Henry VIII.

THE following lines, written by this monarch, were (according to the Editor of the "Nugæ Antiquæ,") preſented and ſung to Anne Boleyn, during the time of their courtſhip. Byrd, in Queen Elizabeth's time, ſet them to muſic.

"The eagle's force ſubdues each byrde
"that flies,
"What metal can reſiſte the flamynge
"fire?
"Does not the ſunne dazzle the cleareſt
"eyes,
"And melte the ice, and make the
"ſnowe retire?
"The hardeſte ſtones are pierced thro'
"with tools,
"The wiſeſt are, with princes, made
"but fooles."

William Noy.

"NOY," ſays Howell, in his Italian Perſpective, "a great cried-up lawyer, put it into the head of King Charles to impoſe an old tax, called *Ship-Money*, upon the ſubject; which the ſaid lawyer did warrant upon his life to be legal, for he could produce divers records how many of his progenitors had done the ſame."

"With infinite pains and indefatigable ſtudy," ſays Howell, in his Letters, "he came to his knowledge in the law; but I never heard a more pertinent anagram than was made of his name, *William Noy. I moyle in law.*"

"Noy," adds Howell, "left an odd will, which is ſhort, and in latin. Having bequeathed a few legacies, and left his ſecond ſon one hundred marks a year, and five hundred pounds in money, to bring him up to his father's profeſſion, he concludes---*Reliqua meorum omnia primogenito meo Edvardo, diſſipando (nec melius unquam ſperavi ego.)* I leave the reſt of all my goods to my firſt-born, Edward, to be conſumed or ſquandered: for I never hoped better."

M. Boudon.

This eminent ſurgeon was one day ſent for by the Cardinal Dubois, prime miniſter of France, to perform a very ſerious operation upon him. The Cardinal, on ſeeing him enter the room, ſaid to him, "You muſt not expect, Sir, to treat me in the ſame rough manner as you treat your poor miſerable wretches at your hoſpital of the *Hôtel Dieu.*"—"My Lord," replied M. Boudon, with great dignity, "every one of thoſe miſerable wretches, as your Eminence is pleaſed to call them, is a prime miniſter in my eyes."

Duc de la Rochefoucault.

DOCTOR Johnſon uſed to ſay of Rochefoucault's Maxims, that it was almoſt the only book written by a gentleman which authors by profeſſion had any reaſon to be afraid of.

ORIGINAL CRITICISM
For July 1804.

"Nulli negabimus, nulli differemus juſtitiam."

ART. I. *The Tears of Camphor, or Love and Nature Triumphant. A Satirical Tale of the Nineteenth Century. Interſperſed with original Poetry. By Henrico Fernandez Glyſticus,* LL.D. F.R.S. F.S.A. &c. &c. *and Sitting Member of the Univerſity of Gallipot-omus.* 3 *vols.* 12*mo. Ginger, Budd, &c.* 1804.

OF all the works that have yet come before us, the preſent is, beyond doubt, the moſt eccentric, the moſt difficult to characterize, and in ſome reſpects, *perhaps*, the moſt reprehenſible. The author has taken an unlimited ſcope, and leads us alternately into every varied ſcene of fancy and reality; though more of the latter than the former is to be found, in ſo far as to laſh the vices of the age has evidently been his deſign. Of the author himſelf we know nothing with *certainty*, but we ſhrewdly ſuſpect that he is an old offender, and has more than once been brought into the court of criticiſm as a literary delinquent: what his ſentence *then* was, we know not; what it *now* will be, remains to be decided.

When theſe volumes firſt came under our cognizance, we were prepared for ſome thrice-told tale, or elſe a vapid expanſion of thoſe notorious events to which the title evidently refers; but in both theſe expectations we have been decidedly diſappointed. Dr. *Glyſticus* (if ſo we *muſt* term him) has not ſervilely copied any one: he thinks for himſelf, and ſo far is entitled to commendation.

Previouſly to entering upon any rigid examination of the merits of this work, we have to obſerve, that the dedication is *unique*, but, we truſt, not *ominous*: we queſtion whether the *illuſtrious perſonage* thus honoured by the *Doctor*'s attention will find time to peruſe the motley production; and we feel pretty certain, that, ſhould he be diſpoſed to return the compliment, and acknowledge the obligation in *propria perſonæ*, our author would be exceſſively anxious to avoid ſuch an interview. The reader, we doubt not, will acknowledge the juſtneſs of this opinion, when we inform him that it is dedicated to no leſs a perſonage than—*the Devil!*

In the preface, the Doctor by a very novel proceeding, has placed ſome of our reviewing brethren in rather an awkward predicament; for, with more wit than judgement, he has *predicted* their opinions, and *reviewed* his own work, in the name of each of our principal critical publications! Some part of the preface, however, deſerves to be extracted.

"I feel it neceſſary to ſay a few words reſpecting the following pages.

"The author of them has long looked upon the world, and its ſcenes, with an eye of obſervation; and he has frequently reflected, with ſome degree of ſeverity, upon many of the prejudices and many of the eſtabliſhed cuſtoms of ſociety. Not being totally without an anxiety reſpecting the welfare of his fellow creatures, he became ſolicitous to add *his* endeavours to thoſe of more able pens towards the bettering of human nature.

"Thoſe enquiries which concern the daily conduct of man, and the errors which he daily commits, loſe all their efficacy, if clothed in the pomp of philoſophy, and the high-ſounding phraſes, deductions, and logic of the ſchools. When we write for the world, we ſhould write in ſuch a manner as to render it eaſy for the world to read; but when we write *merely* for the learned, then, in all conſcience, let us retain our unintelligible ſtyle, as doctors do their Latin!

"It was *my* object to write to the world, and I therefore adopted ſuch a phraſeology, and ſuch a vehicle, as I thought beſt adapted to anſwer the purpoſe I had in view.

"It will naturally occur to every mind, on reading the title, that this work is founded upon a late notorious event. If, however, they peruſe it through, they will find that very little of that circumſtance has been uſed. I do not, however, deny, but that the main incidents of the latter part of the third volume have ſome connexion with thoſe alluded to!

"But there *are* parts of the following work on which I expect malignity to faſten. There are ſome ſcenes, ſome deſcriptions, ſome reaſonings, and ſome arguments, which the prudiſh, the weak, and the indolent, will find it eaſy to condemn. Let them, however, reflect ſeriouſly ere they pronounce; let them not decide upon facts; let them take a comprehenſive ſurvey of the whole, and properly appreciate the general and ſimultaneous tendency of every part conſidered together; and then, I apprehend, their ſentiments of diſapprobation will be changed into thoſe of applauſe and pleaſure. For ſome further remarks upon this ſubject, I refer my readers to page 139, vol. I, where there is a note, which I would recommend them to peruſe ere they commence the work itſelf."

* * * * * *

"It may not, perhaps, be unimportant to obſerve that the following pages were compoſed "*currente calamo.*" It has been the labour of but a few weeks, beſides a very aſſiduous attention to various other literary engagements. This may probably be ſome excuſe with the indulgent reader for any typographical errors he may perceive, or for any palpable inconſiſtencies, for both there doubtleſs are: nor could it be otherwiſe, when it is conſidered that the MS. was ſent to the preſs as ſoon as written, without even being previouſly corrected by a ſingle peruſal after compoſition.

"But I do not wiſh to *beg* the good nature of my readers. They may either praiſe or condemn, as their judgement prompts. I always wiſh to be tried fairly and *purely* by my merits, and ſcorn to own even a *word* of praiſe that is not juſtly my due!"

There appears to be no regular plot in this work. The greater part of the two firſt volumes is occupied with the affairs of a Mr. Ince and Katty M'Guggery, to the latter of whom the heroine of the piece (*Antonina*) is ſuppoſed to owe her birth. One of the principal objects which the author had in view appears to have been, to draw the character of a *ſeducer* in the character of Mr. Ince; and this he has done with moſt complete accuracy. We are almoſt inclined to think that ſome miſchief may reſult from this; for every argument that can favour the cauſe of ſeduction is ſo ſeduloufly brought forward, and every objection which a virtuous girl might be ſuppoſed to raiſe is ſo completely overthrown, that it may almoſt ſerve as a manual for our young men of faſhion. Yet, it muſt be confeſſed, the character is well drawn.

We ſhall now proceed to lay before our readers ſome extracts from this production, by which they may be enabled to form ſome idea of its merits.

In Chap. II, the author declaims with much force againſt boarding-ſchools and dancing, and paints the evils ſuppoſed to reſult from them in very ſtrong colours.

"Katty had not been educated in the ſtrongeſt principles of virtue. When I ſay that, I mean that ſhe was educated, as one half of our girls are, with more attention to dancing, muſic, ſinging, needle-work, and French, than to preparing her mind againſt the attacks of paſſion, nature, and impudence. Katty was ſent to a boarding-ſchool, the miſtreſs of which received eſpecial inſtructions to make her a proficient in muſic and in dancing:—in muſic and in dancing! to *tweedle-dum* and *tweedle-dee* her time away in murdering Handel, or to dance her reputation and happineſs away in maſtering a waltz!

"'Theatres,' ſays Dr. Cantwell in the Hypocrite, 'are the Devil's hot-beds.' With more truth may it be ſaid that 'boarding-ſchools are the nurſeries of vice.' It is here that, under the cover of ſanctity and childhood, the moſt dreadful enormities are practiſed; it is here that the morals receive, during the tendereſt years, that deplorable contamination which no ſubſequent cathartics of diſcipline can remove. It is here that groups of youth (either male or female) aſſemble together and practiſe all that can vitiate

the mind and enervate the body; it is here that the hours of ſleep are devoted to the communication of immorality, to the reading of obſcene books, to the viewing of worſe pictures, to the telling of ten times worſe tales!—Recent events lamentably prove the truth of this aſſertion;—recent trials dreadfully prove the iniquity of theſe abodes.

"Whatever of virtue or innocence a child carries to a boarding-ſchool is carried to immediate or at leaſt to certain deſtruction. It is tranſplanted from the genial ſoil of home, where it flouriſhed in beauty beneath the eye of affection and maternal ſolicitude, to wither in the regions of vice and impiety, to ſhrink before the blaſts of ridicule, and periſh under the influence of example! The labour of countleſs anxious hours, hours ſpent in forming the infant mind to receive the impreſſions of virtue and truth, are ſwept away before the overwhelming deluge of licentious and groſs depravity; the child parts from its parents pure and ſpotleſs, with a countenance, in every line of which is written candour, honeſty, and filial love; it returns after a laps'e of a few years to its parental abode:—but how changed!—its little mind impregnated with the very lees of vice; its tongue converſant with terms of obſcenity, of impiety, perhaps of blaſphemy; thoſe lines of candour, honeſty, and filial love, are ſupplanted by the artful leer, the cunning hypocriſy, the ſtudied look;—the language of truth and innocence loſt, and in its place the ſullen mutter, the tart reply, the ſecret hatred, and the impatient ſcorn! Every trace, every veſtige of its former moral beauty loſt, and nothing ſeen but the hideous form of depravity!

"Children themſelves, would they but ſpeak the truth, would ſay, that in theſe public ſeminaries a boy or girl is laughed at and hooted till they forſake every thing that appears like ſanctity and virtue. They are made the butt of public ridicule till they have abandoned all that can render man amiable, or give a promiſe of future excellence. It is thus that the depraved ruin the good; it is thus that probity and virtue ſink amid the univerſal wreck. Fathers, mothers, and guardians,—rather let your children remain in the very darkneſs of ignorance, than let them thus early imbibe principles and ideas which ultimately expand into vice and immorality, and lead to wretchedneſs, infamy, and want:

"'Where ignorance is bliſs,
"'Tis folly to be wiſe.'

"And dancing too!—What infatuation is it that leads parents ſo earneſtly to deſire this accompliſhment for their children? Is it that they think it *innocent*? It muſt be ſo: but never was practical deluſion carried to a greater height!

"Dancing is merely one of thoſe inlets to pleaſure and depravity which grow out of the inherent turpitude of human nature. I never view a ſet of youth of both ſexes jumping and ſkipping to the ſound of a fiddle but I think I ſee ſome learning vice, others peſfecting it, and others courting it. Whatever is left undone at the boarding-ſchool is completed in the ball-room. Dancing never can be innocent, if by *innocent* we underſtand that which tends neither directly nor indirectly to immorality; that which excites no impure, no laſcivious, idea in the mind. Let any unprejudiced and impartial obſerver view for one hour the orgies of a ball-room. During the dance, let him watch the unguarded motions of the females, and the unwarrantable liberties of the other ſex—liberties that paſs unreproved; let him ſee the various *attitudes* which the elegance of the art requires; let him note the hand placed round the waiſt, or croſſed upon the boſom of the female; let him witneſs the *actions* of the men while they are in cloſe *contact* with their partners; let him afterwards follow them to their ſeats during the interval between the dances, and there obſerve what paſſes; let him attentively obſerve all this, and reflect upon the *feelings* of the human frame when the blood is heated, when the heart is filled with pleaſure, when the pulſe beats to muſic, when the ſenſes are abſorbed in ſurrounding ſplendour, when the ear is aſſailed by lively repartees, engaging attentions, and pleaſing aſſiduities; when every inlet to pleaſure is open, when perſonal vanity is fed by flattery, and pride gratified by humiliating a rival; when no one bar to the inroads of licentious ſenſations is oppoſed, and when a gay ſucceſſion of pleaſurable feelings conſtantly throng to the heart; when perhaps *individual affection* lends an inconceivable additional ſtrength to the

ſilent whiſpers of gaiety and to the gentle murmurs of love; when on every ſide are ſnares; the ready road open to receive the ſmalleſt deſcent; beings upon the alert to watch the declining obſtacles, to ſeize upon the half-conſenting expreſſion, and to hurry beyond the aid of reflection the helpleſs female:—let any unprejudiced and impartial obſerver, I ſay, note for one hour all this, and much, much more which I have forborne to enumerate, and then let him dare to lay his hand upon his heart, and ſay that dancing *is* or *ever can be* innocent!"——

This picture is partly true and partly falſe. We believe that much injury is done to the youthful mind at boarding ſchools; but we do not think that thoſe ſeminaries are ſo generally to be condemned as our author would inſinuate. On the article of dancing he is more ſevere than juſt, and his opinion is directly oppoſite to that of ſome of our firſt writers, as Addiſon, Steele, Franklin, &c. It is certainly, in ſome reſpect, a healthy amuſement, and ſurely may be ſo conducted as to render it an innocent one. But it is eaſy to cenſure, and when imagination is once let looſe upon any topic, 'tis odds but we colour too highly. That this is the caſe in the preſent inſtance, we firmly believe, and therefore cannot help condemning this part of the work as hypothetical and viſionary.

We wiſh our limits would permit us to extract the ſimple, intereſting, and pathetic tale which occupies the fourth chapter of the firſt volume.

Eccentricity, mingled with various marks of a ſtrong mind, are the characteriſtics of this book. The author appears fond of broaching new opinions, and of ſupporting them with all the ſophiſtry and ingenuity he can. Thus, for example, he endeavours to maintain that *women have no modeſty*, that *patriotiſm* is *unknown in England*, that the *ſcenery of nature* is more effectual in reclaiming an immoral man than *ſermons, prayers, and pious exhortations*, &c. &c. &c. As a ſpecimen, we ſelect the laſt.

"It is a fact which few ſpeculative or practical philoſophers will be tempted to deny, that the bias of the mind, when inclined to vice, feels a temporary correction in the moments of ſolitude and reflection, and that, when inclined to virtue, it receives a ſuperadded ſtrength and additional intrepidity. I can conceive it poſſible, nay extremely probable, for a murderer to be melted into tears, and driven to voluntary confeſſion, merely by the power of external objects, adſcititiouſly acting upon his mind, at a moment when it is not diſturbed by any violent emotions. Shakſpeare tells us of guilty creatures being ſo ſtruck at the repreſentation of a play, as to acknowledge all their iniquity; and I think it may be added, that the moſt ſanguinary aſſaſſin, or the moſt deſperate freebooter, that ever ruſhed athwart the path of the midnight traveller, may be ſo affected by the agency of external objects (ſuppoſe for example the ſudden appearance of a churchyard by moon-light, or the ſlow reverberating ſound of a church-bell; the accidental exhortation to morality by a pious feeling character, or ſuch a ſcene as is now before the mental eye of the reader), as to find it nearly impoſſible to refrain from cleanſing his boſom 'of the perilous ſtuff that weighs upon it.'—More is generally effected by ſuch things than ſeem to be apprehended by ſuperficial obſervers; and much of this ought to be taken into our conſideration when we extol the ſelf-corrected ſinner. It ſeldom happens perhaps that any man abandons a courſe of vice and immorality, and adopts one of virtue and probity, from accurate or extenſive reaſoning; from a nice diſtinction in his own mind; or from a clear and lucid conviction that the one is reprehenſible, and the other laudable, much more probable from the inſtantaneous influence of recondite cauſes. We are to conſider how few, comparatively ſpeaking, are capable of exerciſing their rational faculties with that degree of energy and preciſion which are requiſite to produce amendment upon the broad principles of general morality: and it would be certainly a harſh deduction to infer, that converts from bad to good bear any thing like a proportion to thoſe who *can* reaſon thus. Hence there muſt be ſome cauſe equally

(and perhaps *more*,) powerful with that of analogical deduction; and this cauſe muſt certainly be ſought for in ſome of thoſe numerous adventitious events which have a decided though imperceptible influence upon the human mind.

"If I wiſhed to reclaim an immoral man, I ſhould never be ſo infane as to ſet about it ſurrounded with the ordinary objects of human intercourſe and ſociety. I would lead him forth into the fields on a fine ſummer or autumnal evening: I would tranquilize his mind by preſenting to it the quiet ſcenes of nature in all their grandeur; I would thus awaken his heart to a conſciouſneſs of a deity, of religion, of forbearance, and in ſhort of every virtue; I would ſeek to detach the mortal appertances of his nature, and ſublimate his feelings by the application of thoſe touching pictures which unſophiſticated nature ever preſents in abundance; I would make him feel a ſort of religious enthuſiaſm, a kind of ultra-mundane ſenſation, capable of receiving the moſt pure and holy impreſſions; it is thus that I would fit him to receive the maxims of virtue, and thus I could pledge myſelf to reclaim the hardieſt villain that misfortune, erroneous education, or the ill forms of ſociety, ever drove to prey upon the haunts of civilization."

To this opinion we are by no means inclined to accede, but think it altogether erroneous and theoretical. We would, however, recommend our author to try it, and ſee if he can reduce it to practice. Probably he might prevail upon ſome of his Majeſty's miniſters to allow him to ſelect the moſt hardened criminal from the cells of Newgate, upon condition that he brought him back virtuouſly inclined, and that ſimply by taking a walk with him in the fields!

In the character of Mr. Fizgig, our pſeudo Doctor has held up to deſerved ridicule and contempt that vagabond ſet of beings called methodiſts: we wiſh he had, on this point, extended his picture, and purſued the ſubject through all its ramifications. He has employed in the cauſe a very powerful weapon, namely, ridicule; and while he makes us laugh at their cant and hypocriſy, he contrives to inſpire ſentiments of indignation and abhorrence at the tendency of their dogmas. We cannot reſiſt tranſcribing the following paſſages for the amuſement of our readers.

"Such of my readers as are accuſtomed to mingle in the great world with various characters, doubtleſs well know what may be termed the homogeneous traits of this claſs of people. But to ſuch as have not derived that knowledge from a promiſcuous intercourſe with ſociety the following portrait will be acceptable:

"Bob Fizgig always wore *ruſty* black. His reaſons for ſo doing were curious: '*Blue*,' ſaid he, 'diſplays a vain attachment to worldly forms; *green* excites naughty ideas, and ſenſual wags would tell me that I might give maids a *green gown* incog.; *pepper and ſalt* appertaineth too much in its name unto culinary forms, and calls up notions of fleſhly purſuits; *red* looketh like a paſſionate man turned inſide out; and *fleſh-coloured breeches and ſtockings* exciteth amorous propenſities, which the fleſh is but too apt to run after; *new* and *gloſſy black* looketh like the devil in mourning; but *ruſty black* ſuiteth the body of a wretched ſinner, whom the Lord hath forſaken, and whoſe ſoul is *ruſty* with guilt!'

"The complexion of his face was preciſely that of a Wedgewood tea-pot; his eye-balls were for ever rolling about like a parched pea in a frying-pan; the whites alone were ſeen, for the balls ſeemed to be always upon a voyage of diſcovery in his head; they were generally half-cloſed, but when opened by any ſudden impulſe they preſented the exact counterpart of a Melton oyſter in the bottom-ſhell; his noſe was a little inclined to the aquiline, with the gable end of it curved round like the joint of a dog's hind leg; his mouth, except when he was talking, was puckered up ſo as to conceal his lips, which in their colour bore no faint reſemblance to a pickled walnut; but when he opened it, to exhort the guilty, and to pronounce damnation upon his melting auditors, or to decorate his face with a ſunny ſmile, ſuperficial obſervers would have ſworn that his mother, while breeding, had longed for a cod's head; when his lips were uncloſed, they preſented to the aſtoniſhed beholder

the very image of a ſepulchre, for his mouth was totally filled with rotten bones: the contour of his countenance was oblong, quadrating a little towards the ears, which auricles, by the bye, were ornaments of no common dimenſions, being in ſize ſomething between thoſe of a horſe and a mule; the expreſſion of his countenance was ſombre, dull, and melancholy; or, to expreſs myſelf in viſible ideas, it was preciſely ſimilar to that of a jack-aſs, after having taken an emetic; his deportment was as ſolemn as that of a mute at a funeral; his converſation was imbued with all the cant of religion, the cant of hypocriſy, and every other cant which this canting world preſents! he drawled his words out as if he made them in his head firſt, and then ſent them down one by one into his thorax; and his voice was as grating as tho' he had ſwallowed a ſcrubbing-bruſh, and could not get it up again.

"Such, reader, was Bob Fizgig, and, alter his name, ſuch are in general all of that deteſtable claſs of people, called *Methodiſts*. Look any of them in the face, and if they don't inſpire you with diſguſt and contempt, there is nothing in this world that will excite thoſe ſenſations; but while upon this ſubject, let me once for all declare my ſentiments, and declare them freely; for what Dr. Glyſticus is about to ſay, he firmly believes, and that which he believes, he ſhall never be afraid to aſſert.

"Toleration in religion I well know to be the moſt valuable and precious privilege which man can enjoy; but every bleſſing may be converted into an evil, by indiſcriminate appropriation. It behoves a government to concede to its ſubjects every liberty conſiſtent with the public and the private welfare; but there is a bound which ſhould be ſet to the depravity of mankind; and immunities ſhould be conceded and continued, only as long as they prove an advantage; but the moment they degenerate either into moral or political evils, that moment they ſhould be abrogated

"The Methodiſts are a ſet of people who have very juſtly fallen into univerſal contempt and abhorrence among enlightened individuals. Their external conduct is the rankeſt hypocriſy that ever breathed its defolating influence upon ſociety; every vice is theirs, without even the ſhadow of a virtue; fawning, baſe, ſubtle, cringing, and infamous, they make a factitious religion a cloak to cover the baſeſt paſſions; while they appear unerring in their holy duties, and wear a holy leer upon their countenances, their hearts rankle with the moſt abhorred vices, and they regard, with ſatanic ire, every one who does not like them, make a jeſt of all that is religious, and degrade their God. I have known theſe beings come from their ſacred mockery, after having been praying devoutly, and confeſſed, with contrition, their 'manifold ſins and offences.' I have known them, I ſay, even in their progreſs homewards, before their lips were yet cloſed after their pious ejaculations, ſteep their hearts in gall, and their tongues in ſlander, defaming and injuring the character, blaſting the moral reputation of thoſe with whom an hour hence, perhaps, they walk arm in arm. I have known them return to their houſes, and practiſe their ſyſtematic fraud and lies, while tranſacting the buſineſs of the ſhop; and I have known them, too, diſguſt and ſhock the ears even of a libertine, by their immoral, their indecorous, their infamous converſation!

"And is it not a ſtain upon the legiſlature of the country, that their vagabond preachers ſhould be allowed to infeſt, with impunity, the public weal? that they ſhould be allowed to work upon the minds of the credulous and the vulgar, and abſolutely render them wretched and inſane. Is it not an indecent burleſque upon the real ſanctity of religion, to allow theſe wretched idiots to rant forth their incoherent nonſenſe?

"I dare ſay many of my readers have, at one time or other of their lives, been preſent at a Methodiſt meeting! Is there upon the face of this earth any thing ſo completely ridiculous? Perhaps a cobler, perhaps a barber, has 'had a call,' and is mounted on the roſtrum! There he bellows forth, and denounces eternal damnation againſt all whom the 'Lord has forſaken*,' telling them, with ignorant

* "This is a very common phraſe with theſe idiots; and I knew an inſtance where one of theſe ſtrolling peſts had ſo worked upon the mind of a poor and credulous man, whom he told the 'Lord had forſaken,' and that he would go to the Devil *with a long run*, tha

effrontery, that they never can be ſaved, and that their ſins are inexpiable. Wiſe men go to laugh; but fools, and they are the greateſt part of the community, go to cry; for it is no uncommon thing to ſee greaſy cook-maids, pious oſtlers, guilty butchers, and repentant fiſh-women, ſqueezing forth drops of anguiſh from their downcaſt eyes! and interminglings with ſobs, ſighs, and tears, ſuch expreſſions as—'Oh, what a divine man,'—'how moving,'—'how touching,'—'how feeling,'—'how *wafily* affecting,'—&c. &c.

"But it would be well if they were merely ridiculous: on the contrary, the effect which their fulminations have upon the credulous is wonderful; the excommunications of the holy ſee, even during its pride of power, never carried with them half that terror which is occaſioned by the ominous damnation of a methodiſt preacher! Thoſe who reflect upon the influence of terror will eaſily conceive this; if not from experience, they may by analogy."

To the juſtneſs of theſe obſervations we fully ſubſcribe, and we wiſh their effect may be, to produce in every thinking mind a hearty abhorrence of thoſe deſpicable beings.—The anecdote of the "little tallow-chandler," p. 263. vol. I, is well told, and cannot fail to excite laughter.

One of the moſt novel and ingenious parts of the preſent work is that of the trial in the "Court of Love," where the author, by a happy ſtroke of invention, explains the train of thought that is ſuppoſed to paſs in the mind of Katty in a forenſic manner. Our limits will not permit, or we would gladly extract this part; but we are compelled to ſay, that the "tale" which gives riſe to this ſaid trial would have been better away.

As a very favourable ſpecimen of our author's manner and ſpirit, we quote the following.

"There is nothing on the face of this earth which every man can eaſier perform than ſelf-deception; it is ſo eaſy to put the cheat upon our imaginations, and to preſent objects to the mind only in thoſe colours and with thoſe proſpects that are moſt agreeable to ourſelves, that I never yet knew a man or woman who did not, in every problematical event, decide preciſely according to their own *intereſt;* and this ſelf-ſame practice obtains likewiſe in our judgements upon things that are eventually indifferent to us. In fact, every man thinks according to himſelf: the only criteria he goes by in forming opinions, are his own individual ſenſations; he does not decide from a diſpaſſionate view of the queſtion, from a reflection upon general good, from preceding facts, or from probable conſequences;—yet *all* theſe are made the *oſtenſible* reaſons; though the *real* ones are, what he *himſelf* would have done on ſuch or ſuch an occaſion. And I have heard this method applauded and approved by very ſound heads; yet what can be more abſurd, what can more directly lead to error, confuſion, and injuſtice, than, inſtead of adopting general principles, which *may* and *ought* to be done, for every man to make *himſelf* the centre of right or wrong, and his *individual* inclinations the criterion by which the obliquity or morality of an action is to be tried?

"Aſk the debauchee whether ſuch a man is right in ſeducing the daughter of his friend, in ruining his wife, or plunging his ſon into extravagance and diſſipation?—*Yes.*

"Aſk a man of the world whether another is right in calling out his friend to the field, and there, perhaps, depriving him of life for having trodden upon his toes at the Opera, twitched off his hat accidentally with the poke of his own, or behaved diſreſpectfully to his whore?—*Yes.*

"Aſk the uſurer, whoſe ſoul, whoſe heart, whoſe thoughts, are abſorbed in *cent per cent*, whether this man is not defenſible in demanding eighty per cent from a deſpairing huſband or heart-broken father, becauſe he could not do without the money, and whether he acted juſtly in taking advantage of misfortune, agony, and grief?—*Yes.*

"Aſk the giddy libertine, whether

he abſolutely attempted to cut his throat, and would often ſtop in the middle of his work, chaunt a *Hallelujah!* wring his hands, and roar out with grief, 'Oh, the Lord has forſaken me! the Lord has forſaken me!'

that youth has not acted nobly who despises parental solicitude; who mocks at prudent counsels; who laughs at tears of anxiety shed for the erring course of a beloved son; who sneers at religion, at virtue, at every thing which ennobles man, and makes him really superior to the other animals of the creation?—*Yes.*

"Ask the profligate husband whether his friend is not right in forsaking the arms of a virtuous and affectionate wife to wallow in the bought smiles of a harlot, —'joyless, unendeared;'—in abandoning a helpless offspring to shame, to misery, to want; in shutting his ears against the cries of nature, of love, of affection; in dooming to cruel wretchedness the mute, uncomplaining partner of his first joys; wetting her night-pillow with unavailing tears, and swelling her love-lorn breast with fruitless sighs?—*Yes.*

"Ask the hard-hearted wretch, who never wept for others' woes, whether such a one is not right in turning out of their home, destitute, forlorn, and comfortless, the poor debtor; in snatching from their feeble hands the little that yet remained, and hiding from their down-cast eye the humble but distant prospects that yet beamed upon them; in driving them from their scanty sufficiency and toil-bestowed content to a jail, to hunger, to disease, to vice;—ask *him* even *this* question, and his answer will be—*Yes.*

"But I might carry these interrogatories even to satiety, and yet for ever end them with that momentous monosyllable *yes.* How shallow, then, is the reasoning that would recommend, as the criterion of morality, each man's individual sensations! and how easy do we practise a system of self-deception, scarcely less notorious than that which the founders of the French revolution practised when they thought they were advancing the liberties, the comforts, and the blessings of the French nation!"

The simultaneous tendency of this work is good, and the *Doctor* uniformly espouses the cause of morality and virtue; as, for instance, in his remarks on *private theatricals*, (p. 236, v. I,) on *duelling*, (p. 17, vol. II,) on *adultery*, (p. 106, v. II,) on *quacks*, (p. 180, v. II,) &c. &c.; and tho' some parts may probably be open to objection, on account of their freedom, yet they are by no means to be considered as equal to innumerable passages in the works of Fielding, Smollett, Richardson, &c., which are read, admired, and praised, as the *ne plus ultra* of excellence and perfection.

Some of the above parts we shall lay before our readers, as we feel convinced they will afford pleasure, and are calculated to produce much good; but we have already extended this article to a considerable length; we therefore conclude it, for the present, with the following picturesque delineation of a summer's evening.

"Already had the declining orb of day began to shed its mild lustre over the sylvan scene of the surrounding country, and its level beams to tinge with sparkling gold the various objects that courted the eye, when Mr. Ince left his apartments, and bent his steps towards the residence of Katty. He had purposely delayed his visit till the approach of twilight, for that is the time when the heart beats in unison with the calmer emotions of the mind, when every powerful passion seems to be laid at rest, and the feeling bosom loves to glow with more refined, more pure, more holy sensations. Hence it probably is that twilight and moonlight have ever been the favourite periods with poets for indulging their amatory strains; and that bard would be deemed little short of mad, who should describe a fond pair cooing and billing, hugging and kissing, &c. &c. in the noon-tide glare, or beneath the eye of morning. It is probable that all our poetic fictions radically arose either from some fixed and general principles of human nature, or from some local habits and customs: thus in the more propitious climates of Italy and Greece, and the Eastern countries, where life can be enjoyed only during the cool breezes of evening, it is natural to conclude that individuals would pursue during that time their various pleasures; and that lovers would rather choose to murmur out their vows of love in the cool fragrance of descending night, than to swear eternal fidelity walking beneath a sun that sheds 'intolerable day,' and sweating responsive drops to every animated action.—Poets, therefore, when they sought to charm their readers by the display of

their genius, could not be ignorant of the force of local attachment; and they knew that, to excite pleasurable sensations, was to bring before the mind, by the aid of ideal association, scenes and circumstances which at one time or other have been felt and adored by almost every human being. Hence all the charms of moon-light scenery as an adjunct to amatory description; hence the cool breezes to meliorate the warm expirations of love; and hence the embowered shade, secluding the dim twilight, or the moon's silvery rays, from where repose the warm and eager youth —the wishing, artless, yielding maid: hence all that can seize upon the heart, expand the affections, and excite the feelings of sympathy.

"But I know not whether *we* have done wisely in copying the localities of our more southern neighbours. It is *seldom indeed* that we have to complain of burning heat, and warmth that sets the blood on fire; and therefore I think there would be no impropriety in describing lovers as adjusting their *little odd matters* in the day-time, and not expose them to the damp vapours, fogs, and dews of night, at the hazard of giving them colds, rheumatisms, and consumptions."

"It was a fine, a truly delightful evening—it was, in fact, such an evening as Shakspeare beautifully describes in his Merchant of Venice, where, by one bold expression, one touch of real, heaven-born genius, he has carried the powers of the poet far beyond those of the artist—

"'How sweet the moon-light *sleeps* upon that bank.'"

"What pencil, though guided by the hand of a Raphael, a Correggio, or a Poussin, could convey half the indescribable ideas which rush upon the mind upon reading this line?—But to descend from the regions of poetry to the humble paths of plain prose.

"The moon had just risen, and began to cast a trembling silver radiance upon the distant foliage; the alternate shade and light which chequered the dewy grass as the murmuring breeze wafted the branches to and fro, presented a pleasing picture to the eye: every thing around wore that still and breathless look which strikes at once to the heart, and plunges the mind into a vein for moralizing. All the noise and tumult, all the busy hum of the day, had passed away; and nothing now was heard, save sometimes the burst of merriment which issued from some neighbouring cottage, or the sweet voice of the village lass, as she sung her love-lorn ditty: the feathery tribe had all retired to rest, and the vacant field, in which no living object caught the eye, forcibly bespoke the hour of rest, when the children of nature yielded to the soft dominion of sleep. Sometimes the mingled voices from the adjacent villages would float upon the gale, and at others might be heard the distant low of cattle, and the tinkling of the sheep-bell; sounds which, to a heart capable of feeling them, are more dear, more eloquent, and more extatic, than the finest strains of music that ever issued from a mortal being.

"Oh! what a tranquil, what a delightful, and almost ethereal sensation is that which we derive from a contemplation of nature when dressed in the sober colours of evening. It is then that, casting a pensive look round the broad expanse, or musing solitary in the umbrageous shade, we learn to think like beings of another world! Who that, yielding his whole soul to these supernal impressions, diving into the depths of his own bosom, and exploring the intricacies of his own thoughts, could elude the soft impulsions of contemplation, could suffer his mind to revert to things of a secular nature, or be busied about events of the day? Who could refrain from sinking into a rapturous labyrinth of moral thoughts, and from seeking to improve the opportunity presented to him, by a severe self-examination, by adopting resolutions of virtue, and, in short, by resolving to become a *better man?* The gloom and silence of night, the glimmering of the taper, and the privacy of our chamber, do not speak half so powerfully, half so awfully to the heart as such a scene, where the eye may lift itself to Heaven, and adore the Maker of it, or may cast itself to earth, and acknowledge the Creator in a blade of grass!"

[*To be continued.*]

ART. II. *Paris as it was and as it is, or a Sketch of the French Capital, illustrative of the Effects of the Revolution, with respect to Sciences, Literature, Arts, Religion, Education,*

Manners, and Amuſements; comprising alſo a correct Account of the moſt remarkable National Eſtabliſhments and Public Buildings. In a Series of Letters written by an Engliſh Traveller, during the Years 1801-2, *to a Friend in London.* 2 *v.* 8*vo.* 1803.

TRAVELLERS ſeem to be very generally impreſſed with the idea, that whatever can be ſeen ought to be told, not reflecting upon the local and adſcititious circumſtances which frequently give to objects all the importance they may be found to poſſeſs. There is nothing more diſqualifies a man for viſiting foreign countries than that voracious credulity and unſatiated wonder, which believes all, ſees all, and tells all. It requires that cool habit of inveſtigation, that unruffled perſpicacity of mind which comprehenſive knowledge confers, that diſpaſſionate and accurate habit of thought which appreciates things juſtly, and that ſolidity of judgement which ſerves as a check upon the imagination and natural propenſity to *wonder*, in order properly and uſefully to depict the manners, cuſtoms, curioſities, &c. of a foreign country. It were well if a man would never attempt to write about what he ſees, until he has ſeen it at leaſt ſix times; and then, if he ſtill thinks it aſtoniſhing and ſo forth, he may be permitted to tell the world ſo. There cannot, perhaps, be any immutable ſtandard fixed upon by which the importance of things may in general be eſtimated; but we think it would in moſt caſes be a ſafe proceſs to conſider attentively in what light and with what degree of admiration, &c. the natives of a country (particularly learned individuals) conſider their monuments, their inſtitutions, their cultivation, &c.; then, inſtead of committing to paper a maſs of crude, undigeſted notions, and deſcanting voluminouſly upon trifling, ridiculous, or uſeleſs things, we ſhould form a tolerably correct eſtimate, and bring under one point of view, in a concentrated manner, thoſe things and thoſe circumſtances that are really deſerving of commemoration.

Theſe reflections were ſuggeſted to us by a peruſal of the preſent work. The author of it profeſſes to give a *ſketch* of the French capital, from which any ſober-minded man would naturally expect to find a neat and judicious ſelection of the moſt prominent and general features of the nation; features, in fact, ſo ſtrongly marked, as that a mind of ſome diſcernment might be able to complete the picture by the aid of reaſon, allowing for every little adumbration of character, and anomaly of temperament. But here it is no ſuch thing; for, with the exception of a very few particulars, the preſent volumes are filled with the petty details of actors and actreſſes, opera ſingers, dancers, fiddlers, kept women in all their ramifications, and ſo forth: a bead roll of names unknown, we will venture to ſay, within five miles of Paris!

"Of all misfortunes taught, a *traveller*
"yet,
"'Tis ſure the hardeſt ſcience to *for-*
"*get!*"

Yet we do not ſay but that there are many portions of this work well worthy the attention of the reader: thoſe portions, however, properly compreſſed, would occupy about one third of the ſpace the preſent volumes do. Our author, indeed, ſeems to be moſt cordially of opinion that his friend had plenty of leiſure time upon his hands, and no common portion of chriſtian patience, and friendly fortitude; nor is he unacquainted with the fact, that to make two volumes out of what ſhould ſerve for one can be done only by a moſt liberal waſte of ink, and unconfined expanſion of ideas.

Having given this general opinion of the work before us, there remains little to be added; but we had marked ſome paſſages down for quotation, which we will lay before our readers.

The following particulars are curious.

"After dining yeſterday with Mr.

M——y, the Britiſh miniſter, in company with Mr. D———n, the member for Ilcheſter, we all three went to an exhibition almoſt facing Mr. M——y's reſidence in the *Rue St. Dominique*. This was the third time of its being open to the public. As it is of a novel kind, ſome account of it may not be unintereſting. In French, it is denominated *Thermolampes, or ſtoves which afford heat and light on an economical plan.*

"The author of this invention, for which a patent has been obtained, is M. Lebon, an engineer of bridges and highways. The place of exhibition was the ground floor of one of the large hotels in the *Fauxbourg St. Germain*, on which was a ſuite of rooms extremely favourable for diſplaying the effect of this new method of lighting and warming apartments.

"In lieu of fire or candle, on the chimney ſtood a large cryſtal globe, in which appeared a bright and clear flame diffuſing a very agreeable heat; and on different pieces of furniture were placed candleſticks with metal candles, from the top of each of which iſſued a ſteady light, like that of a lamp burning with ſpirits of wine. Theſe different receptacles were ſupplied with inflammable gas by means of tubes communicating with an apparatus underneath. By this contrivance, in ſhort, all the appartments were warmed very comfortably, and illuminated in a brilliant manner.

"On conſulting M. Lebon, he communicated to me the following obſervations: 'You may have remarked,' ſaid he, 'in ſitting before a fire, that wood ſometimes burns without flame, but with much ſmoke, and then you experience little heat, ſometimes with flame, but with little ſmoke, and then you find much warmth. You may have remarked too, that ill-made charcoal emits ſmoke; it is, on that account, ſuſceptible of flaming again; and the characteriſtic difference between wood and charcoal is, that the latter has loſt, together with its ſmoke, the principle and aliment of flame, without which you obtain but little heat. Experience next informs us, that this portion of ſmoke, the aliment of flame, is not an oily vapour condenſable by cooling, but a gas, a permanent air, which may be waſhed, purified, conducted, diſtributed, and afterwards turned into flame at any diſtance from the hearth.

"'It is almoſt needleſs,' continued he,' to point out the formation of verdigriſe, white lead, and a quantity of other operations, in which acetous acid is employed. I ſhall only remark that it is this pyroligneous acid which penetrates ſmoked meat and fiſh, that it has an effect on leather which it hardens, and that *thermolampes* are likely to render tanning-mills unneceſſary, by furniſhing the tan without farther trouble. But to return to the aëriform principle.

"'This aliment of flame is deprived of thoſe humid vapours ſo perceptible and ſo diſagreeable to the organs of ſight and ſmell. Purified to a perfect tranſparency, it floats in the ſtate of cold air, and ſuffers itſelf to be directed by the ſmalleſt and moſt fragile pipes. Chimnies of an inch ſquare, made in the thickneſs of the plaſter of ceilings or walls, tubes even of gummed ſilk, would anſwer this purpoſe. The end alone of the tube, which, by bringing the inflammable gas into contact with the atmoſpheric air, allows it to catch fire, and on which the flame repoſes, ought to be of metal.

"'By a diſtribution ſo eaſy to be eſtabliſhed, a ſingle ſtove may ſupply the place of all the chimnies of a houſe. Every where inflammable air is ready to diffuſe immediately heat and light of the moſt glowing or moſt mild nature, ſimultaneouſly or ſeparately, according to your wiſhes. In the twinkling of an eye, you may conduct the flame from one room to another; an advantage equally convenient and economical, and which can never be obtained with our common ſtoves and chimnies. No ſparks, no charcoal, no ſoot, to trouble you; no aſhes, no wood, to ſoil your apartments. By night, as well as by day, you can have a fire in your room, without a ſervant being obliged to look after it. Nothing in the *thermolampes*, not even the ſmalleſt portion of inflammable air, can eſcape combuſtion; while in our chimnies, torrents evaporate, and even carry off with them the greater part of the heat produced.

"'The advantage of being able to purify and proportion in ſome meaſure, the principles of the gas which feeds the flame is,'" ſaid M. Lebon, "'ſet forth in the cleareſt manner. But this flame is ſo ſubjected to our caprice, that even to tranquilize the imagination, it ſuffers itſelf to be confined in a cryſtal globe, which is never tarniſhed, and

thus preſents a filter pervious to light and heat. A part of the tube that conducts the inflammable air, carries off, out of doors, the produce of this combuſtion, which, nevertheleſs, according to the experiments of modern chymiſts, can ſcarcely be any thing more than an aqueous vapour.

"'Who cannot but be fond of having recourſe to a flame ſo ſubſervient? It will dreſs your victuals, which, as well as your cooks, will not be expoſed to the vapour of charcoal; it will warm again thoſe diſhes on your table; dry your linen; heat your oven, and the water for your baths or your waſhing, with every economical advantage that can be wiſhed. No moiſt or black vapours; no aſhes, no breeze, to make a dirt, or oppoſe the communication of heat; no uſeleſs loſs of caloric; you may by ſhutting an opening, which is no longer neceſſary for placing the wood in your oven, compreſs and coerce the torrents of heat that were eſcaping from it.

"'It may eaſily be conceived, that an inflammable principle ſo docile and ſo active may be made to yield the moſt magnificent illuminations. Streams of fire finely drawn out, the duration, colour, and form of which may be varied at pleaſure, the motion of ſuns and turning-columns, muſt produce an effect no leſs agreeable than brilliant.' Indeed, this effect was exhibited on the garden façade of M. Lebon's reſidence.

"'Wood,' concluded he, 'yields in condenſable vapours two thirds of its weight; thoſe vapours may therefore be employed to produce the effects of our ſteam-engines, and it is needleſs to borrow this ſuccour from foreign water.'"

As a problem for *ſympathetic* philoſophers to expound, we quote the following anecdote, premiſing however, that in our opinion it might be practically anſwered much better within the purlieus of Pall Mall, than by the moſt laboured deductions that cool philoſophy can make in cloſetted privacy.

"A widow, about twenty years of age, more to be admired for the ſymmetry of her perſon than for the beauty of her features, had, according to the prevailing cuſtom, intruſted her pocket-handkerchief to the care of a male friend, a gentlemanlike young Frenchman of my acquaintance. After dancing, the lady finding herſelf rather warm, applied for her handkerchief, with which ſhe wiped her forehead, and returned it to the gentleman, who again put it into his pocket. He then danced, but not with her; and being alſo heated, he, by miſtake, took out the lady's handkerchief, which, when applied to his face, produced, as he fancied, ſuch an effect on him, that, though he had previouſly regarded her with a ſort of indifference, from that moment ſhe engaged all his attention, and he was unable to direct his eyes, or even his thoughts, to any other object.

"Some philoſophers, as is well known, have maintained, that from all bodies there is an emanation of corpuſcles, which, coming into contact with our organs, make on the brain an impreſſion either more or leſs ſympathetic, or of a directly oppoſite nature. They tell you, for inſtance, that of two women whom you behold for the firſt time, the one the leaſt handſome will ſometimes pleaſe you moſt, becauſe there exiſts a greater *ſympathy* between you and her, than between you and the more beautiful woman. Without attempting to refute this abſurd doctrine of corpuſcles, I ſhall only obſerve that this young Frenchman is completely ſmitten, and declares that no woman in the world can be compared to the widow.

"This circumſtance reminds me of a ſtill more remarkable effect, aſcribed to a ſimilar cauſe, experienced by Henry III of France. The marriage of the King of Navarre, afterwards Henry IV, with Marguerite de Valois, and that of the Prince de Condé with Marie de Cleves, was celebrated at the *Louvre* on the 10th of Auguſt, 1572. Marie de Cleves, then a moſt lovely creature only ſixteen, after dancing much, finding herſelf incommoded by the heat of the ball-room, retired to a private apartment, where one of the waiting-women of the queen-dowager, ſeeing her in a profuſe perſpiration, perſuaded her to make an entire change of dreſs. She had ſcarcely left the room when the Duke of Anjou, afterwards Henry III, who had alſo danced a great deal, entered it to adjuſt his hair, and, being overheated, wiped his face with the firſt thing that he found, which happened to be the ſhift ſhe had juſt taken off. Returning to the

ball, he fixed his eyes on her, and contemplated her with as much ſurpriſe as if he had never before beheld her. His emotion, his tranſports, and the attention which he began to pay her, were the more extraordinary, as during the preceding week, which ſhe had paſſed at court, he appeared indifferent to thoſe very charms which now made on his heart an impreſſion ſo warm and ſo laſting. In ſhort, he became inſenſible to every thing that did not relate to his paſſion.

"His election to the crown of Poland, ſay hiſtorians, far from flattering him, appeared to him an exile; and when he was in that kingdom, abſence, far from diminiſhing his love, ſeemed to increaſe it. Whenever he addreſſed the princeſs, he pricked his finger, and never wrote to her but with his blood. No ſooner was he informed of the death of Charles IX, than he diſpatched a courier to aſſure her that ſhe ſhould ſoon be queen of France; and, on his return, his thoughts were ſolely bent on diſſolving her marriage with the Prince de Condé, which, on account of the latter being a proteſtant, he expected to accompliſh. But this determination proved fatal to the princeſs; for, ſhortly after, ſhe was attacked by a violent illneſs, attributed to poiſon, which carried her off in the flower of her age.

"No words can paint Henry's deſpair at this event: he paſſed ſeveral days in tears and groans: and when he was at length obliged to ſhew himſelf in public, he appeared in deep mourning, and entirely covered with emblems of death, even to his very ſhoe-ſtrings.

"The Princeſs de Condé had been dead upwards of four months, and buried in the abbey-church of *St. Germain-des-Prés*, when Henry, on entering the abbey, whither he was invited to a grand entertainment given there by Cardinal de Bourbon, felt ſuch violent tremblings at his heart, that, not being able to endure their continuance, he was going away; but they ceaſed all at once, on the body of the princeſs being removed from its tomb, and conveyed elſewhere for that evening.

"His Mother Catharine de Medicis, by prevailing on him to marry Louiſe de Vaudemont, one of the moſt beautiful women in Europe, hoped that ſhe would make him forget her whom death had ſnatched from him, and he himſelf perhaps indulged a ſimilar hope: but the memoirs of thoſe times concur in aſſerting that the image of the Princeſs de Condé was never effaced from his heart, and that to the day of his aſſaſſination, which did not happen till ſeventeen years after, whatever efforts he made to ſubdue his paſſion were wholly unavailing.

"Sympathy is a ſentiment to which few perſons attach the ſame ideas. It may be claſſed in three diſtinct ſpecies. The firſt ſeems to have an immediate connexion with the ſenſes; the ſecond, with the heart; and the third with the mind. Although it cannot be denied that the preference we beſtow on this or that woman is the reſult of the one, or the other of theſe, or even of all three together; yet the analyſis of our attachments is, in ſome caſes ſo difficult as to defy the inveſtigation of reaſon. For, as the old ſong ſays, ſome lovers

> Will "whimper and whine
> "For lillies and roſes,
> "For eyes, lips, and noſes,
> "Or a *tip of an ear.*"

"To cut the matter ſhort, I think it fully proved, by the example of ſome of the wiſeſt men, that the affections are often captivated by ſomething indefinable, or in the words of Corneille,

> "*Par un je ne ſais quoi—qu'on ne peut*
> "*exprimer.*"

We are at a loſs to conjecture why, in our author's brief enumeration of the literary journals of France, no mention is made of the *Magazin Encyclopædique*, a work certainly greatly ſuperior to the *Décade Philoſophique*, which is mentioned in terms of unqualified, and we will venture to ſay of unauthoriſed, commendation

We could not but ſmile at the ridiculous inconſiſtency, at p. 395, vol. II, where our author informs his friend, that perſonal ſafety and common prudence, prevent him from declaring his opinion reſpecting the *Police of Paris*; for, adds he, "in this country the poſt-office has often been the channel through which the opinion of individuals has been collected: what has been, may again occur; and, in ſuch critical times, who knows but the government may

conceive itſelf juſtified in not conſidering as abſolutely ſacred the letters entruſted to that mode of conveyance?" Now, in the firſt place, our author inſinuates a moſt abominable practice as likely to be committed by the French government, in the very letter where he declines to declare his opinion of its police, for fear *that* letter ſhould be opened! And let us aſk him, alſo, upon what ground, he withheld any information he might poſſeſs relative to this ſaid police, when his correſpondence was about to be printed, and he himſelf in England, beyond the reach of Corſican tyranny and blood thirſty revenge?

We cannot conclude the preſent article without obſerving, that the two moſt intereſting letters among the whole, are the XXXVIII and LXXII, the former containing an account of that noble inſtitution for the *Deaf and Dumb*, under the direction of the Abbé Sicard, and the latter being a reply to the queſtion of "what the ſciences, or rather the *ſavans*, or men of ſcience, have done for the French people?" In fact, we will venture to lay before our readers a portion of the firſt letter, which contains a ſuccinct account of the method employed by the philanthropic Abbé.

"This inſtitution was far ſhort of its preſent ſtate of perfection at the death of the celebrated inventor, which happened on the 23d of December, 1789. During the long career of their firſt father, the deaf and dumb had been able to find means only to write, under the dictation of ſigns, words whoſe import was ſcarcely known to them. When endeavours were made to make them emerge from the confined ſphere of the firſt wants, not one of them knew how to expreſs in writing any thing but ideas of ſenſe and wants of the firſt neceſſity. The nature of the verb, the relations of tenſes, that of other words comprehended in the phraſe, and which form the ſyntax of languages, were utterly unknown to them. And, indeed, how could they anſwer the moſt trifling queſtion? Every thing in the conſtruction of a period was to them an enigma.

"It was not long before the ſucceſſor of the inventor diſcovered the defect of this inſtruction, which was purely mechanical, and acquired by rote. He thought he perceived this defect in the *concrete* verb, in which the deaf and dumb, ſeeing only a ſingle word, were unable to diſtinguiſh two ideas which are comprehended in it, that of affirmation and that of quality. He thought he perceived alſo that defect in the expreſſion of the qualities, always preſented, in all languages, out of the ſubjects, and never in the noun which they modify; and, by the help of a proceſs no leſs ſimple than ingenious and profound, he has made the deaf and dumb comprehend the moſt arduous difficulty, the nature of abſtraction; he has initiated them in the art of generalizing ideas, by preſenting to them the adjective in the noun, as the quality is in the object, and the quality ſubſiſting alone and out of the object, having no ſupport but in the mind for him who conſiders it, and but in the abſtract noun for him who reads the expreſſion of it. He has in like manner, ſeparated the verb from the quality in concrete verbs, and communicated to the deaf and dumb the knowledge of the true verb, which he has pointed out to them in the termination of all the French verbs, by re-attaching to the ſubject, by a line agreed on, its verbal quality. This line he has tranſlated by the verb *to be*, the only verb recognized by philoſophic grammarians.

"Theſe are the two foundations of this very extraordinary ſource of inſtruction, and on which all the reſt depend. The pronouns are learned by nouns; the tenſes of conjugation, by the three abſolute tenſes of conjugation of all languages; and theſe, by this line, ſo happily imagined, which is a ſign of the preſent when it connects the verbal quality and the ſubject, a ſign of the paſt when it is interſected, a ſign of the future when it is only begun.

"All the conjugations are reduced to a ſingle one, as are all the verbs. The adverbs conſidered as adjectives, when they expreſs the manner, and as ſubſtitutes for a prepoſition and its government, when they expreſs time or place, &c. The prepoſition repreſented as a mean of tranſmitting the influence of the word which precedes it to that which follows it; the articles ſerving, as in the Engliſh language, to deter-

mine the extent of a common noun. Such is a ſummary of the grammatical ſyſtem of the inſtitutor of the deaf and dumb.

"It is the metaphyſical part, above all, which, in this inſtitution, is carried to ſuch a degree of ſimplicity and clearneſs, that it is within reach of underſtandings the moſt limited. And, indeed, one ought not to be aſtoniſhed at the rapid progreſs of the deaf and dumb in the art of expreſſing their ideas, and of communicating in writing with every ſpeaker, as perſons abſent communicate with each other by ſimilar means. In the ſpace of eighteen months, a pupil begins to give an account in writing of the actions of which he is rendered a witneſs, and, in the ſpace of five years, his education is complete.

"The objects in which the deaf and dumb are inſtructed, are Grammar, the notions of Metaphyſics and Logic, which the former renders neceſſary; Religion, the Uſe of the Globes, Geography, Arithmetic, general notions of Hiſtory, antient and modern, of Natural Hiſtory, of Arts and Trades, &c.

"Theſe unfortunates, reſtored by communication to ſociety, from which Nature ſeemed to have intended to exclude them, are uſefully employed. One of their principal occupations is a knowledge of a mechanical art. Matters in the moſt ordinary arts are eſtabliſhed in the houſe of the deaf and dumb, and every one there finds employment in the art which beſt ſuits his inclination, his ſtrength, and his natural diſpoſition. In this ſchool, which is eſtabliſhed at the extremity of the *Fauxbourg St. Jacques*, is a printing-office, where ſome are employed as compoſitors; others as preſſmen. In a preparatory drawing-ſchool they are taught the rudiments of painting, engraving, and Moſaic, for the laſt of which there are two workſhops. There is alſo a perſon to teach engraving on fine-grained ſtones, as well as a joiner, a tailor, and a ſhoe-maker. The garden, which is large, is cultivated by the deaf and dumb. Almoſt every thing that is uſed by them is made by themſelves. They make their own bedſteads, chairs, tables, benches and clothes. The deaf and dumb females, too, make their ſhirts, and the reſt of their linen.

"Thus their time is ſo taken up, that, with the exception of three hours devoted to moral inſtruction, all the reſt is employed in manual labour.

"Such is this eſtabliſhment, where the heart is agreeably affected at the admirable ſpectacle which preſents at once every thing that does the moſt honour to human intelligence, in the efforts which it has been neceſſary to make in order to overcome the obſtacles oppoſed to its developement by the privation of the ſenſe the moſt uſeful, and that of the faculty the moſt eſſential to the communication of men with one another, and the ſight of the phyſical power employed in ſeeking, in arts and trades, reſources which render men independent. But to what degree are theſe unfortunates deaf, and why are they dumb?

"It is well known that they are dumb becauſe they are deaf, and they are more or leſs deaf, when they are ſo only by accident, in proportion as the auditory nerve is more or leſs braced, or more or leſs relaxed. In various experiments made on ſound, ſome have heard ſharp ſounds, and not grave ones; others, on the contrary, have heard grave ſounds, and not ſharp ones.

"All would learn, were it deemed expedient to teach them, the mechaniſm of ſpeech. But beſides that the ſounds which they would utter, would never be heard by themſelves, and they would never be conſcious of having uttered them, thoſe ſounds would be to thoſe who might liſten to them infinitely diſagreeable. Never could they be of uſe to them in converſing with us, and they would ſerve only to counteract their inſtruction.

"Woe be to the deaf and dumb whom it ſhould be propoſed to inſtruct by teaching them to ſpeak! How, in fact can the developement of the underſtanding be aſſiſted by teaching them a mechaniſm which has no object, or deſtination, when the thought already formed in the mind, by the help of ſigns which fix the ideas, reſtores not the mechaniſm of ſpeech?

"Of this the Inſtitutor has been fully ſenſible, and although in his public leſſons he explains all the efforts of the vocal inſtrument or organ of the voice, and proves that he could, as well as any other man, teach the deaf and dumb to make uſe of it, all his labour is confined to exerciſing the inſtrument of thought, perſuaded that every thing will be obtained, when the deaf and

dumb shall have learned to arrange their ideas, and to think.

"It is then only that the institutor gives lessons of analysis. But, how brilliant are they! You think yourself transported into a class of logic. The deaf and dumb man has ceased to be so. A contest begins between him and his master. All the spectators are astonished; every one wishes to retain what is written on both sides. It is a lesson given to all present.

"Every one is invited to interrogate the deaf and dumb man, and he answers to any person whatsoever, with a pen or pencil in his hand, and in the same manner puts a question. He is asked 'What is Time?'—'Time,' says the dumb pupil, 'is a portion of 'duration, the nature of which is to 'be successive, to have commenced, 'and consequently to have passed, and 'to be no more; to be present, and to 'be so through necessity. Time,' adds 'he, 'is the fleeting or the future.' As if in the eyes of the dumb there was nothing real in Time but the future.—'What is eternity?' says another to him.—'It is a day without yesterday, 'or to-morrow,' replies the pupil.—'What is a sense?'—'It is a vehicle 'for ideas.'—'What is duration?'—'It is a line which has no end, or a 'circle.'—'What is happiness?'—'It 'is a pleasure which never ceases.'—'What is God?'—'The author of 'nature, the sun of eternity.'—'What 'is friendship?'—'The affection of 'the mind.'—'What is gratitude?'—'The memory of the heart.'

"There are a thousand answers of this description daily collected at the lessons of the deaf and dumb by those who attend them, and which attest the superiority of this kind of instruction over the common methods. Thus, this institution is not only, in regard to beneficence and humanity, deserving of the admiration of men of feeling; it merits also the observation of men of superior understanding and true philosophers, on account of the ingenious process employed here to supply the place of the sense of seeing by that of hearing, and speech by gesture and writing.

"I must not conceal from my countrymen, above all, that the institutor, in his public lessons, formally declares, that it is by giving to the French language the simple form of ours, and accommodating to it our syntax, he has been chiefly successful in making the deaf and dumb understand that of their own country. I must also add, that it is no more than a justice due to the institutor to say, that, in the midst of the concourse of auditors who press round him, and who offer him the homage due to his genius and philanthropy, he shews for all the English an honourable preference, acknowledging to them, publicly, that this attention is a debt which he discharges in return for the asylum that we granted to the unfortunate persons of his profession, who, emigrating from their native land, came among us to seek consolation, and found another home."

ART. III. *Poetical Scraps. By Thomas Clio Rickman.* 2 *vols.* 8vo. 1803.

WE have read these "Scraps" with some degree of pleasure, and think many of the pieces infinitely superior to the *twaddling* stuff that at present passes under the generic name of poetry. Mr. Rickman cannot, by any means, aspire to the sublimities of the Muse; nor can he be said to reach the heights of moral, didactic, or descriptive poesy; he cannot rank with the Popes, Drydens, Grays, or Wallers, of English verse; but we think that many of his poems possess an ease, a vivacity, and an airiness, which would not suffer in a comparison with the similar pieces of Prior, or the lighter productions of Goldsmith. He appears to possess a fertile mind, that is capable of adorning the humbler walks of Parnassus; and he certainly excels in the composition of complimentary epistles, birth-day odes, and epigrammatic trifles. In short, though these volumes present nothing that very powerfully arrests the attention, yet they are pleasing; and, for our own parts, we would prefer to wander with Mr. Rickman in his ramblings, sometimes here, sometimes there, now walking straight forward, then deviating into bye-ways, than follow the dull, phlegmatic, unvarying steps of many of our *namby pamby* poets.

Of the "Fallen Cottage," the longeſt poem in the book, we cannot ſay much; the ideas are trite and common; the language ſomewhat ſtiff and harſh; and the metre not always correct. As ſpecimens, however, of our author's mode of writing, we ſelect the following.

THE FALL OF THE LEAF.
AN ODE.

"For ye ſhall be as the oak, whoſe leaf fadeth." Iſaiah, chap. i. v. 20.

Scene.....EVENING.....A Wood in Autumn.

AH! ſee where the leaves are all falling around,
And the foreſt looks ragged and bare;
So the vigor of man only tends to the ground,—
After ſummer 's the winter of care.
Let me catch from the ſcenery, gloomy and ſad,
A theme for the children of grief;
For common to all, whether ſorry or glad,
Is the fate of the Fall of the Leaf.

Ye beauties, high finiſh'd, all grace and delight,
Oh! be not of theſe quite ſo vain;
For to you will come age, diſeaſes, and night;
Debility, ſickneſs, and pain.
Preſume not on what is unſtable, ye fair,
For your fine white and red will be brief;
But manage your beauties with prudence and care,
And provide 'gainſt the Fall of the Leaf.

And ye, ſons of mammon, adorers of gold,
Here ſee the vile end of your care:
Yourſelves in the leafleſs-ſtript branches behold;
For thus you'll be left ſad and bare.
Your riches, wide ſpreading, will from you depart,
And to thouſands, perhaps, give relief;
And this thought harrows up your gold-hoarding heart,—
They muſt fly like the Fall of the Leaf.

Ye children of honour, of power, and praiſe,
Full of fancy'd and ſelf-puff'd up worth,
O! ſee 'tis the ſame fickle wind that can raiſe
That daſhes you down to the earth.

Ye Kings, and ye Conſuls, your reign's inſecure,
Your ſtate and your tyranny brief;
For to gladden the hearts of the good and the poor,
You muſt fall, too, as falleth the Leaf.

Ye young, gay, and ſplendid, whoſe blood mantles high,
In whoſe features beam health's ardent ray,
Ah! ſeize with avidity each licens'd joy,
And frolic and ſport while 'tis May;
For December will come, all hoary and ſad,
And bring its full meaſure of grief;
When the ſpirits, no longer exulting and glad,
Shall flag, droop, and fall like the Leaf.

Ye lovers, who riot on beauty's bright form,
Each endearment that's mental who taſte;
Ah! ye too may know the terrible ſtorm,
That lays all your happineſs waſte:
Death ſeizes, relentleſs, the loving, and lov'd,
(I've known ſuch a trial of grief;)
Then each happy proſpect is far, far remov'd,
Of the tree of bliſs then falls the Leaf.

But let not diſcouragement dwell on the face,
Nor begloom the purſuits of the wiſe;
For ſuch ſhould with cheerfulneſs run thro' their race,
Who from falſehood are free, and diſguiſe;
And thoſe, who, wiſe acting on rectitude's plan,
Will in every ſtate find relief;
Will rejoice and exult in the vigour of man,
Nor deſpond in the Fall of the Leaf.

Thus, ſurrounded by objects all cheerleſs and ſad,
As the branches their treaſures let fall;
Remembrance will dwell on the friends we have had,
To the houſe gone appointed for all:
One after another, they've dropp'd from our ſight,
And loaded our boſoms with grief;
Yes, thoſe who late flouriſh'd in bloom and delight,
Are gone like the Fall of the Leaf.

Buſy mem'ry dwells on endearments long paſt,
On ſcenes fraught with ev'ry joy;

And trembles to think of the horrible blaſt
That did all thoſe endearments deſtroy:
To join theſe again, where ſpring ever blooms,
Alone gives the anguiſh'd relief;
We ſhall meet you, we ſigh, as we weep o'er their tombs,
Where there is no Fall of the Leaf.

To be happy and bleſt, thro' life's varied gale,
Let us reſt on Philoſophy's tree;
Still giving more canvaſs, or ſhort'ning our ſail,
As time and occaſion may be;
With Truth for our pilot, our voyage let us ſteer,
Whether doom'd to be tedious, or brief;
And "ſeek peace, and purſue it," thro' all our career,
So ſhall ſmiles greet the Fall of the Leaf.

VERSES WRITTEN EXTEMPORE IN THE CONVENT AT MONSERRATE, IN SPAIN. 1785.

With ſolemn ſtep, this awful pile I tread,
Nor with indignant eye around me gaze;
But look with rev'rence on the ſacred dead,
The bloody croſs, and ever burning blaze.

No idle prejudice my ſoul conceives,
Nor horrid bigotry my boſom feels;
I damn not him who this or that believes,
Nor care before what ſaint the good man kneels.

Still to the great JEHOVAH, Lord of all!
In diff'rent ways the pious heave the ſigh;
Regardleſs of the mode, he hears their call,
And dries, in ev'ry land, the tearful eye.
The honeſt mind in ev'ry varied clime
Alike demands the approving ſmile of heaven;
Sincere amendment does away the crime,
And mercy to the contrite heart is given.
Is not the God you worſhip boundleſs love?
Say then, you ſects of every land and name,
How do you dare his dictates diſapprove,
And ever ſeek each other to defame?
Shall you, who boaſt a Saviour for your head,
A Lord who ſuffered, died, and bled for all,
Still in your actions contradict his creed,
And, wanting candour, low as devils fall*!
Hence, ye profane! of whatſoever tribe,
And periſh all the ſyſtems that you teach!
In vain you talk, if you have prieſtly pride,
And, wanting charity, in vain you preach.
What are your forms, ye Chriſtians, Pagans, Turks?
If vehicles to ſerve your God, 'tis well;
He heeds not what they are, if good your works,
Nor cares if pſalms you ſing, or beads you tell.
Serve then ſincere that Power who reigns above;
O'er all he holds corrective mercy's rod;
On all, by varying means, pours boundleſs love:
Then work his will, his goodneſs haſte to prove,....
All ſhall be pure in heart, and ſee their God.

IMPROMPTU. ON THE RIGHTS OF MAN BEING PROHIBITED SALE.

Hail, Britain's land! hail, freedom's ſhore!
Far happier than of old;
For in thy bleſſed realms no more
The Rights of Man are ſold.

On the whole, we regard the preſent work as reflecting ſome credit

" * The author wiſhes to be underſtood, that he only uſes the word devils figuratively; he has no faith in their exiſtence really; and he believes, that when mankind find that they do not want wars, and taxes, and a religion to underprop the extravagances of power, by extravagances of its own, they will diſcover that they can do very well without devils."

upon Mr. R.'s poetical talents; but we ſhould be glad to ſee him, in future, pay a *little* more attention to regularity of metre and propriety of expreſſion. He has been honoured with a moſt numerous liſt of ſubſcribers.

ART. IV. *A Refutation of the Libel on the Memory of the late King of France, publiſhed by Helen Maria Williams, under the Title of Political and Confidential Correſpondence of Lewis the Sixteenth. By A. F. Bertrand de Moleville, Miniſter of State. Tranſlated from the Original Manuſcript, by R. C. Dallas, Eſq.* 8vo, *pp.* 102. 1804.

M. BERTRAND de Moleville, actuated by an honourable zeal for the memory of his deceaſed monarch, undertakes to repel the foul calumnies and malicious interpretations of our pſeudo political female. We cannot ſay that he has done this completely to our ſatisfaction, though he has clearly ſhewn, that out of the *whole* of the letters, publiſhed by Miſs Williams as the correſpondence of Lewis XVI, *ſeven* only can be regarded as genuine, and of theſe ſeven, five had long ago appeared in the journals of the day! The remaining two were furniſhed by the Baron de Breteuil.

In the introduction he informs us, that it was his intention to have paſſed by with contempt the garbled work of Miſs W.; but he was compelled to take up his pen in defence of Lewis XVI "by a letter which he lately received from France, containing the following remarks:

"'Your friends are aſtoniſhed at 'your long ſilence on a work publiſhed 'in London more than ſix months ago, 'under the title of *The Political and 'Confidential Correſpondence of Lewis 'the Sixteenth, with Obſervations on 'each Letter, by Helen Maria Williams.* If this woman had been content with abuſing you, the more groſs her abuſe, the more would it become you to deſpiſe it; but you are formally accuſed of perverting the truth of important facts; and this charge appears to be founded on documents of the greateſt weight, declared to be original: you cannot therefore refrain from replying. What is this Helen Maria Williams, who is ſo big with our revolution? and what part has ſhe played in it? How has ſhe been able to obtain ſo many letters of Louis XVI's of which nobody knew? Can the inferences ſhe draws from them be ſolidly refuted? Are theſe letters really original? Pray, get the publication as ſoon as you can, and anſwer theſe queſtions openly and ſatisfactorily, if it is in your power to do ſo.'"

In conſequence of this letter, he read not only the laſt work of Miſs Williams, but alſo all her former ones, that have any connection with the French revolution; and, "having procured all the information he could, relative to the queſtions put to him," he wrote the reply which forms the ſubſtance of the preſent work.

We cannot but think that the firſt queſtion, which occupies by far the greateſt portion of the book, is altogether irrelevant to the general object of the "Refutation." It was not neceſſary to rake up all the forgotten traſh and hollow principles that are ſcattered over the puerile productions of Miſs W., to prove the forgery of her *laſt* publication: we have nothing to do with her moral character, or her political creed, in the preſent inſtance: proving her to be a weak, a ſilly, or an affected woman, neither invalidates nor ſupports; ſhe may be all theſe, and yet come honeſtly and fairly by the letters; or ſhe may be none of them, and be the fabricator of the ſaid Correſpondence. For our own parts, we never had a doubt as to the fatuity of this woman; ſo much ſo, that we are almoſt tempted to think

M. de Moleville has done her too great an honour by complying with the requeſt of his friend, and ſhewing the world that he thought her wretched jargon worthy a refutation. In fact, this firſt queſtion, whether anſwered affirmatively or negatively, can have no ulterior influence upon the two grand ones:--- *Are the letters authentic? Are her reflections libellous?*

M. de Moleville does not appear to poſſeſs any documents which can decidedly diſprove the authenticity of this correſpondence. In the early part of the work, he more than once ſpeaks in ſuch a manner as to inſinuate, that they *are* true, but that her reflections, which are appended to each letter, are not warranted by the letters themſelves; though, in anſwering the *fourth* queſtion, he endeavours to prove their falſity as far as he can by preſumptive evidence. The reader, for example, will find it difficult to reconcile the two following obſervations, with the remarks contained in the reply to the fourth query.

"Inflamed by this jealouſy, Miſs Williams buſtles, cabals, beats about the buſh, *and at length*, by *chance*, or by means ſhe does not think proper to reveal, *finds the manuſcript of the collection of Louis XVI's letters. She contrives, Heaven knows how! to make herſelf miſtreſs of it, and immediately condemns it to the public torture of a tranſlation and commentary inflicted by her own pen.*"

"Such is the atrocity of which Miſs Williams has been guilty, in *diſfiguring by her tranſlation, and diſtorting by her comments, the political and private correſpondence of Louis XVI, which ſhe has thought proper to publiſh.*

"It would be too diſguſting a taſk to enter into a minute examination of all the abſurd and atrocious details with which Miſs Williams has loaded this collection in order to ſwell it to three octavo volumes, which no one has yet had the patience to read through, *inſtead of a ſmall duodecimo, in which all the letters of Louis XVI might have been contained, and which every one would have read with a melancholy delight. They* paint the character and virtues of the unfortunate monarch in ſuch true and lively colours, that the polluted breath of calumny cannot tarniſh them. *The bare peruſal of them is enough to refute completely moſt of the obſervations which malignity and a notorious diſhoneſty have ſuggeſted to Miſs Williams;* I ſhall therefore confine myſelf to thoſe, the impoſture of which it may not be in the power of common readers to detect."

There appears to be in theſe two extracts a degree of doubt as to their falſity, which is but ill done away by the ſubſequent remarks founded upon preſumptive evidence. In theſe laſt, M. de Moleville conſiders no more than *ſeven* of the letters as authentic; yet he ſays, that "all the letters of Louis XVI might have been contained in a ſmall duodecimo." Theſe *ſeven*, however, would not make half a duodecimo. Without ſtopping to reconcile this incongruity, we ſhall haſten to offer a few remarks upon the remaining arguments.

In anſwer to the ſecond queſtion, "How Miſs Williams obtained ſo many letters of Louis XVI of which nobody knew?" M. de Moleville replies, by maintaining that they were furniſhed her by the Baron de Breteuil, that is, he ſupplied her with copies of thoſe *two* (making together the *ſeven* authentic letters), which had hitherto been unpubliſhed. This poſition appears to be well founded; for *one* of thoſe letters was addreſſed to the Baron himſelf. and the *other*, written to the King of Pruſſia, paſſed directly through his hands. With regard to this laſt, M. de Moleville undertakes to prove that it was *poſtdated*, which completely deſtroys all the illiberal conſtructions and baſe inferences which Miſs W. drew from it; for, on the grounds that this letter was written on the 3d of December 1791 inſtead of the 3d of December 1790, Miſs W. has endeavoured to convict Louis XVI

of perfidy, by ſhewing, that while he publicly profeſſed his intention of maintaining the conſtitution as then ſettled, he was ſecretly endeavouring to excite the Continental powers to an active interference, by which he might be enabled to cruſh the new modelled government, and reinſtate the old ſyſtem. This is a very important point, and, in our opinion, M. de Moleville has ſatisfactorily proved the erroneous date of the letter, without however attributing a wilful error to the Baron de Breteuil; for he obſerves, that in the two copies which there are of this letter, both equally authentic, one has the expreſſion *mes projets*, and the other *mon ſecret*, which is merely a verbal difference, without at all altering the ſenſe. "However," obſerves M. de M., p. 62, "I ſhall make no other uſe of this variance, than to infer from it, that if in theſe copies it was poſſible to make a miſtake of two words, it is ſtill eaſier to miſtake a figure, which is the caſe as to Dec. 3d 1791 given to the letter in queſtion."

The third queſtion is in a manner involved in the fourth; for if the letters be *not* authentic, conſequently Miſs W.'s inferences are vague and inapplicable, and do not even require to be "ſolidly refuted:" to this, therefore, let us haſten.

The three principal grounds upon which M. de Moleville conteſts the authencity of this Correſpondence (with the exception of the *ſeven* letters already mentioned) are,

1. That all the king's letters written with his own hand were very ſhort, being upon ſmall paper in the form of a note, the longeſt never extending beyond three ſhort pages.

2. The ſtyle of Louis XVI was ſimple and clear, but always careleſs, and frequently incorrect. On this he farther obſerves,

"I know no letter, no writing of his, and I am not afraid to aſſert that there is not a ſingle one exiſting in which ſome negligence of ſtyle or grammatical error is not to be found; even his will is not entirely free from thoſe little blemiſhes; and they are the more valuable, as, without injuring the beauty of that immortal act, they confirm its authenticity. All thoſe letters, therefore, ſo correctly and elegantly written, which Miſs Williams publiſhes as originals, muſt be conſidered as not authentic; they can no more be attributed to Louis XVI than to Henry IV. His opinions, indeed, and ſentiments, may be found in them; but thoſe lofty expreſſions, that ſtyle ſo pure, ſo academic, were never his language. He can be traced but in a very few of the letters tranſlated, with comments, by Miſs Williams. I reckon no more than ſeven that can be regarded as authentic, and of that number five written to M. De Vergennes were previouſly publiſhed by the Convention, and really printed from the originals. The ſixth was addreſſed to the Baron de Breteuil, and the ſeventh to the King of Pruſſia. The two laſt being given by the Baron de Breteuil himſelf to Miſs Williams, are of courſe as authentic as the five others; they are all exactly of the ſame caſt and ſtyle, and not one of them but completely warrants what I have ſaid of the King's manner of writing."

3. The remaining letters contain numerous inconſiſtencies, contradictions, incongruities, wrong dates, &c., which could happen only in a perſon ignorant of the leading events of the revolution attempting the forgery.

Under this head is contained the ſtrongeſt arguments and proofs of their falſity, and we will therefore lay before our readers ſome of the principal and moſt ſtriking paſſages.

"Among theſe counterfeits, I ſhall notice that which is dated November 29, 1789, and addreſſed to a M. De Baument, a pretended ſecret agent, charged with the negociation of a loan for the King, who in this letter abuſes him moſt bitterly for his negligence and want of activity. 'I know very well,' ſays the letter, 'that the miniſter of 'the interior, with his counter-police,

'does no *great things*, and costs me 'much. . . . He would ape the Duke of 'Orleans, &c.' In this letter, which makes three large pages, the King is made to tell this agent that one of his spies at the Palais Royal has informed him not only of the destination of the sums borrowed by the Duke of Orleans, but likewise what had been done with the money; that Mirabeau had received for his share 80,000 livres, which had been paid at Latouche's, and carried in three hackney coaches to the *Rue Chaussée d'Antin, &c.*

"In this long, mean letter, full of the grossest grammatical errors, the King's pen can no more be traced than that which wrote the other letters attributed to him; and Miss Williams must know very little of the French language to have been deceived by it. Had she been better acquainted with the revolution, she would have known that in the month of November 1789 the royal treasury, succeeded in the year following by the national treasury, still existed; that the King could draw from it whatever funds he chose, without declaring the use they were intended for, and consequently had no occasion to employ secret agents to negociate loans abroad: she would have known likewise that at the same period the denomination of *Minister of the Interior* was not used in France, and not till after the new organization of the ministry, by which that denomination was given to the minister of the King's household. This letter, then, is unskilfully fabricated, and on the face of it a palpable forgery.

"The letter of the 27th of May 1792, addressed to the Duke de Brissac, is from the same pen that composed the sixty-three others; and an unanswerable proof of its being fabricated is found in this sentence of it: 'You may 'put in execution the disbanding of 'the constitutional guard which has 'been granted to me.' The motion for the disbanding of the guard was not made till the 29th of May, and was decreed on the same day: it was impossible that the King should order the execution of this decree two days before it was passed.

"In another of these letters, dated June 17, 1792, addressed to M. de Montmorin, we have this passage: 'M. de Lessart has informed me of 'meetings in several fauxbourgs dan-'gerous to public order: see, my dear 'Montmorin, and consult with M. de 'la Porte to avert this new storm.' At that time M. de Lessart had been in prison at Orleans upwards of three months."

Thus we have endeavoured to present our readers with a complete summary of this "Refutation." The first and third question we consider as quite irrelevant; the second proves a great deal; but, in our honest, unbiassed opinion, we think that the fourth completely establishes the forgery, beyond the power of contradiction.

We cannot, however, close this review, without stating, with some degree of satisfaction, that in the "Universal Magazine" *alone* were these letters considered as *false*, on their first publication*: all the other reviews seemed more or less inclined to give credence to their authenticity; while we, for reasons that now appear to be just, pronounced them to be the mere fabrication of impudence and imposture.

ART. V. *The general Character of the Dog: Illustrated by a Variety of Original and Interesting Anecdotes of that beautiful and useful Animal, in Prose and Verse. By Joseph Taylor.* 12mo. 1804.

MUCH as we admire the canine species, and gratified as we sometimes are for their services, we confess our credulity, even united with all possible good nature, could not bear us company throughout the present volume. We have anecdotes here, selected from every source: from Plutarch even down to the quondam master of the "Temple of the Muses in Finsbury-square!" Some of them are uncommonly interesting; others singular; and others altogether incredible. We will select a specimen of each:

"ANECDOTE XVI.

"A French merchant, having some money due from a correspondent, set

* See Universal Magazine for March 1804, p. 289.

out on horſeback, accompanied by his dog, on purpoſe to receive it. Having ſettled the buſineſs to his ſatisfaction, he tied the bag of money before him, and began to return home. His faithful dog, as if he entered into his maſter's feelings, friſked round the horſe, barked, and jumped, and ſeemed to participate his joy.

"The merchant, after riding ſome miles, alighted to repoſe himſelf under an agreeable ſhade, and, taking the bag of money in his hand, laid it down by his ſide under a hedge, and, on remounting, forgot it. The dog perceived his lapſe of recollection, and, wiſhing to rectify it, ran to fetch the bag, but it was too heavy for him to drag along. He then ran to his maſter, and, by crying, barking, and howling, ſeemed to remind him of his miſtake. The merchant underſtood not his language; but the aſſiduous creature perſevered in its efforts, and, after trying to ſtop the horſe in vain, at laſt began to bite his heels.

"The merchant, abſorbed in ſome reverie, wholly overlooked the real object of his affectionate attendant's importunity, but waked to the alarming apprehenſion that he was gone mad.—Full of this ſuſpicion, in croſſing a brook, he turned back to look if the dog would drink. The animal was too intent on its maſter's buſineſs to think of itſelf; it continued to bark and bite with greater violence than before.

"'Mercy!' cried the afflicted merchant, 'it muſt be ſo—my poor dog is certainly mad: what muſt I do? I muſt kill him, leſt ſome greater misfortune befal me; but with what regret! Oh, could I find any one to perform this cruel office for me! but there is no time to loſe; I myſelf may become the victim, if I ſpare him.'

"With theſe words, he drew a piſtol from his pocket, and, with a trembling hand, took aim at his faithful ſervant. He turned away in agony as he fired, but his aim was too ſure. The poor animal falls wounded; and, weltering in his blood, ſtill endeavours to crawl towards his maſter, as if to tax him with ingratitude. The merchant could not bear the ſight; he ſpurred on his horſe with a heart full of ſorrow, and lamented he had taken a journey which had coſt him ſo dear. Still, however, the money never entered his mind; he only thought of his poor dog, and tried to conſole himſelf with the reflection, that he had prevented a greater evil, by diſpatching a mad animal, than he had ſuffered a calamity by his loſs.—This opiate to his wounded ſpirit was ineffectual:—'I am moſt unfortunate,' ſaid he to himſelf—'I had almoſt rather have loſt my money than my dog.' Saying this, he ſtretched out his hand to graſp his treaſure. It was miſſing; no bag was to be found. In an inſtant, he opened his eyes to his raſhneſs and folly.—'Wretch that I am! I alone am to blame! I could not comprehend the admonition which my innocent and moſt faithful friend gave me, and I have ſacrificed him for his zeal. He only wiſhed to inform me of my miſtake, and he has paid for his fidelity with his life.'

"Inſtantly he turned his horſe, and went off at full gallop to the place where he had ſtopped. He ſaw, with half averted eyes, the ſcene where the tragedy was acted; he perceived the traces of blood as he proceeded; he was oppreſſed and diſtracted: but in vain did he look for his dog—he was not to be ſeen on the road. At laſt he arrived at the ſpot where he had alighted. But what were his ſenſations! His heart was ready to bleed; he curſed himſelf in the madneſs of deſpair.—The poor dog, unable to follow his dear, but cruel maſter, had determined to conſecrate his laſt moments to his ſervice. He had crawled, all bloody as he was, to the forgotten bag, and, in the agonies of death, he lay watching beſide it. When he ſaw his maſter, he ſtill teſtified his joy by the wagging of his tail—he could do no more—he tried to riſe, but his ſtrength was gone! The vital tide was ebbing faſt; even the careſſes of his maſter could not prolong his fate for a few moments. He ſtretched out his tongue to lick the hand that was now fondling him in the agonies of regret, as if to ſeal forgiveneſs for the deed that had deprived him of life. He then caſt a look of kindneſs on his maſter, and cloſed his eyes for ever."

"ANECDOTE LXVI.

"Lately died at Congleton, in Cheſhire, Fanny, the late Mr. Alderman Yearſley's favourite bitch.——Yes, bitch! for, though but a bitch, ſhe was, in the hands of Providence, the inſtrument of ſaving a very valuable life, in ſuch a manner as, in the opi-

nion of some people, deserves to be published.

"Mr. Yearsley had gone out one evening with a tradesman to a public-house, and the bitch went along with him. A little before he was expected to return, Mrs. Yearsley was going to wash herself in the back kitchen, when the bitch returned, and scratched at the door for admittance. Being let in, she followed her mistress into the kitchen, where she set up a strange kind of whining or barking, and turned towards the street door, as if beckoning her mistress to follow. This she repeated several times, to the great astonishment of Mrs. Yearsley. At length a thought struck her that Mr. Yearsley had met with some accident in the street, and that the bitch, which could scarce be ever driven from him, was come to guide her to him. Alarmed with this idea, she hastily adjusted her cap, and followed the bitch, which led her to her master, whom, to her agreeable disappointment, she found very well at the house he went to. She told them the cause of her coming, and got herself laughed at for her pains. But what was their feelings, when they were informed by their next neighbours that the kitchen had fallen in the very instant Mrs. Yearsley had shut the street-door, and that the wash-bowl she had left was crushed into a thousand pieces! The animal was preserved twelve or thirteen years after, till she had turned her sixteenth, when her death was a little accelerated by the bite of a mad-dog."

"The French Academicians make mention of a dog in Germany which would call, in an intelligible manner, for tea, coffee, chocolate, &c. The account is from no less a person than the celebrated Leibnitz, who communicated it to the Royal Academy of France.

"This dog was of a middling size, and the property of a peasant in Saxony. A little boy, the peasant's son, imagined that he perceived in the dog's voice an indistinct resemblance to certain words, and therefore took it into his head to teach him to speak. For this purpose he spared neither time nor pains with his pupil, who was about three years old when this, his education, commenced: and at length he made such a progress in language, as to be able to articulate so many as thirty words. It appears, however, that he was somewhat of a truant, and did not very willingly exert his talents, being rather pressed into the service of literature; and it was necessary that the words should be first pronounced to him each time, which he, as it were, echoed from his preceptor. Leibnitz, however, attests that he himself heard him speak; and the French Academicians add, that, unless they had received the testimony of so great a man as Leibnitz, they should scarcely have dared to report the circumstance.—This wonderful dog was born at Zeith, in Misnia, Saxony."

Credat Judæus Apella!

Upon the whole, however, the present volume may be regarded as an honourable testimony of the virtues, fidelity, and sagacity of the dog; and must be read with pleasure by every one who is at all susceptible of those finer feelings which enable us to appreciate the humble merit of so humble a companion of man!

ART. VI. *Poems from the Portuguese of Luis de Camoens, with Remarks on his Life and Writings. Notes, &c. &c. By Lord Viscount Strangford.* 1 *vol.* 8*vo.* 1803.

IT is now near thirty years since Mr. Mickle rendered the genius of Camoens familiar to English literature, by a translation of his "Lusiadas," at once elegant, animated, and faithful. Still, however, this great poem has not shared that general applause and universal notice which others, of inferior importance, have been found to obtain. To seek the cause of this difference would perhaps be vain: it is one of those anomalies of the human character which we frequently see, but cannot always account for. Perhaps it may be said, that the Portuguese language, not being much cultivated in this country, necessarily limits the number of those who can read the *Lusiadas* in its original dress; and if is well

known, that there are certain minds which poſſeſs that ſilly affectation which will not conſent to owe information to a tranſlation; or, if they owe it, have the petty vanity to be aſhamed to own it. But to whatever cauſe it may be attributed, certain it is, that to the general reader the "*Luſiad*" of Camoens is utterly unknown; and many who can dribble out anile remarks upon Homer and Virgil, *via* Meſſrs. Pope and Dryden, are complete ſtrangers to the ſublime beauties of the Luſitanian Muſe.

It is therefore doubtful whether the preſent noble tranſlator will meet with much better ſucceſs; though, it muſt be confeſſed, he has a ſuperior chance: for the "*Rimas*" of Camoens will find many readers, on account of their airineſs, vivacity, and *ſhortneſs*, who would ſhrink from the peruſal of a huge quarto. It is, indeed, ſincerely to be hoped that he will find no cauſe of complaint; and that his laudable attempt to reſtore again our Sheffields, Bolingbrokes, Mulgraves, and Slaſtburies, will receive that reward from a diſcerning nation which ſhould ever be the meed of real merit.

In the life of Camoens, which he has prefixed to theſe poems, he differs from former authorities with regard to the period of his birth, placing it in 1524 inſtead of 1527; and this alteration is made upon the authority of an entry in the regiſter of the Portugueſe India-houſe, where he is ſtated to have been twenty-five years old in 1550.

This life does not preſent any thing but what is already before the public, though the tranſlator appears to have been indefatigable in ſeeking authentic information. For the advantage of our readers, however, we will abſtract a ſketch of it.

The family of Camoens was illuſtrious, and originally Spaniſh; they were long ſettled at *Cadmon*, a caſtle in Galicia, from which they probably derived their patronymic appellation. Some, however, maintain that their name alluded to a certain wonderful bird (the Camao*) whoſe miſchievous ſagacity diſcovered and puniſhed the ſmalleſt deviation from conjugal fidelity. A lady of the houſe of Cadmon, whoſe conduct had been rather indiſcreet, demanded to be tried by this extraordinary judge. Her innocence was proved; and, in gratitude to the being who had reſtored him to matrimonial felicity, the contented huſband adopted his name.

Luis de Camoens was born at Liſbon about the year 1524: he loſt his father by ſhipwreck the year he was born; but was ſupported by his ſurviving parent, and ſent to the univerſity of Coimbra. During the period he paſſed here, he was totally inſenſible to the paſſion of love; and it is recorded, that, while the manly graces of his perſon inſpired that ſentiment in the other ſex, he treated his fair captives with diſdain, or at leaſt as the mere objects of temporary tranſport. On his arrival at Liſbon, however, he became enamoured of *Dona Caterina de Ataide*, one of the queen's ladies; a ſituation that impoſed a uniform reſtraint on her lover, which ſoon became intolerable. Like another Ovid, he violated the ſanctity of the royal precincts, and was, in conſequence, baniſhed from the court. He removed to Santarem, but ſpeedily returned to Liſbon, again taſted of tranſport, was

"* Our poet himſelf gives a ſomewhat different account of the matter. (*Quintil. a huma dama*, v. 190.) Formerly, every well regulated family in Spain retained one of theſe terrible attendants. The infidelity of its miſtreſs was the only circumſtance which could deprive it of life. Should her guilt have been extended to any degree beyond a wiſh, the faithful bird immediately betrayed it, by expiring at the feet of its injured lord. It ſoon was difficult to find a *Camao* that had lived in the ſame family during three generations; and at length the ſpecies became entirely extinct!

"This odious diſtruſt of female honor is ever characteriſtic of a barbarous age. The *Camao* of Spain, and the *Mámbo* of Africa, are expedients indicative of equal refinement."

a ſecond time detected, and a ſecond time driven into exile. He now ſought and obtained permiſſion to accompany King John III in an expedition then concerted againſt the Moors in Africa, where he was deprived of his right eye, while bravely fighting under the command of a near relation, by ſome ſplinters from the deck of the veſſel in which he was ſtationed. On his return he found his miſtreſs was no more! Many of his moſt pathetic compoſitions were written during this campaign. Not meeting with that encouragement from the Portugueſe court which his ardent fancy had led him to expect, he bade adieu to Portugal, and went to India; and while there, contributed greatly to the ſucceſs of an expedition againſt the Pimenta Iſles, carried on by the King of Cochin, and his allies the Portugueſe. In the following year (1555) Manuel de Vaſconcelos conducted an armament to the Red Sea, which our poet accompanied, and, with the intrepid curioſity of genius, explored the wild regions of Africa, by which Mount Felix is ſurrounded. He was afterwards baniſhed to China, in conſequence of a ſatire which he publiſhed on the governor and chief men of Goa.

After an abſence of ſixteen years, Camoens returned to Liſbon, poor and friendleſs as when he departed! and publiſhed his immortal *Luſiad* in 1572, which was received with all the honor due to ſuch a glorious achievement of genius. But he was not effectually patronized, and the latter years of his life preſent a mournful picture of individual calamity and national ingratitude. Our poet was compelled in age to wander through the ſtreets, a wretched dependant on caſual contribution. One friend alone remained to ſmooth his downward path, and guide his ſteps to the grave with gentleneſs and conſolation. This was Antonio, his ſlave, a native of Java, who had accompanied Camoens to Europe, after having reſcued him from the waves when ſhipwrecked at the mouth of the Mecow. This faithful attendant was wont to ſeek alms throughout Liſbon, and at night ſhared the produce of the day with his poor and broken-hearted maſter. "Bleſſed, for ever bleſſed, be the memory of this amiable Indian!" Camoens at length ſunk beneath the preſſure of penury and diſeaſe, and died in an alms-houſe early in the year 1579*. He was buried in the church of St. Anne of the Franciſcans. Over his grave, Gonçalo Coutinho placed the following expreſſive inſcription.

Here lies Luis de Camoens:
He excelled all the poets of his time,
He lived poor and miſerable;
And he died ſo.
MDLXXIX.

Such was the ignoble death of Luis de Camoens, a man whoſe genius rendered him immortal, and who is no leſs an honor than a diſgrace to the country which gave him birth.

Lord Strangford has very juſtly appreciated the merits of Camoens, with the exception of his *Luſiad*.

"The genius of Camoens was almoſt univerſal. Like the great father of Engliſh poetry, there is ſcarcely any ſpecies of writing, from the epigram to the epic, which he has not attempted, and, like him, he has ſucceeded in all. It is not the province of the tranſlator to offer any remarks on the Luſiad. That taſk has already been ably performed. Of his minor productions, the general characteriſtic is eaſe; not the ſtudied careleſſneſs of modern refinement, but the graceful and charming ſimplicity of a Grecian muſe. When he wrote, the Italian model was in faſhion, and, as Camoens was intimately acquainted with that language, he too frequently ſacrificed his better judgment to the vitiated opinion of the public. Hence the extravagant hyperboles and laborious alluſions which he has ſometimes, though rarely, employed. But his own taſte was formed on purer principles. He had ſtudied and admired the poems of Provence.† He had wan-

* According to others he died in his own miſerable hovel, cloſe to the church in which he was interred.

"† The poety of the Troubadours paſſed into Arragon and Catalonia at the time when the kings of the former territory (counts of Barcelona) became by marriage counts of Provence."

Mons. Le Grand, Fabliaux, vol ii. p. 25.

dered through thoſe vaſt catacombs of buried genius, and treaſure rewarded his ſearch. Even the humble knowledge of Provençal literature, which the preſent writer poſſeſſes, has enabled him to diſcover many paſſages which the Portugueſe poet has rendered his own. But we muſt be careful not to defraud Camoens of the merit of originality. To that character he has, perhaps, a juſter claim than any of the moderns, Dante alone excepted. The ſame remark which Landino applies to that poet may be referred to him*. He was the firſt who wrote with elegance in his native tongue. The language of Rome, and even of Greece, had been refined by antecedent authors, before the appearance of Virgil or of Homer, but Camoens was at once the poliſher, and in ſome degree the creator of his own. How deplorable muſt have been its ſtate, when it naturalized two thouſand new words on the bare authority of a ſingle man†! Monſieur Ménage was wont to pique himſelf on having introduced into French the term "*vénuſte*;" yet all his influence could never make it current, nor indeed did it long ſurvive its illuſtrious fabricator‡."

Of the tranſlation we are enabled to ſay, after a diligent compariſon with the original, that it is faithful, animated, and elegant. The ſpirit of Camoens has often been caught with great felicity; and in thoſe obſtinate "*concettos*" with which his ſmaller poems abound, and which defy all liberal and ſometimes even figurative verſion, Lord S. has happily called in the aid of paraphraſe; whence none of the original beauty of thought has been loſt, but ſometimes, on the contrary, improved. His verſification is flowing and eaſy, particularly in the "ſonnets," which often preſent manifeſt proofs of poetic ſkill. We ſelect the following ſpecimens with pleaſure.

STANZAS.

"I saw the virtuous man contend
With life's unnumber'd woes;
And he was poor—without a friend—
Preſs'd by a thouſand foes.
I ſaw the paſſions' pliant ſlave
In gallant trim, and gay;
His courſe was pleaſure's placid wave,
His life, a ſummer's day.—
And I was caught in Folly's ſnare,
And join'd her giddy train—
But found her ſoon the nurſe of Care,
And Puniſhment, and Pain.
There ſurely is ſome guiding pow'r
Which rightly ſuffers wrong—
Gives Vice to bloom its little hour—
But Virtue, late and long!"

CANZON.

"When I am done§ to death by thee,
And cold thy lover lies;
Turn to me, dear one; turn and ſee
Thy beauty's ſacrifice!
Turn to me, dear—and haply then
Thy looks may life reſtore;
And teach the heart to beat again,
That beat for thee before!
Turn to me, dear! and ſhould a gem
On thoſe ſoft eyelids ſhine—
Fall holy balm—fall faſt from them
In ſhowers, and waken mine.—
Turn—and from lips that breathe of May
If one kind kiſs be given,—
He who in deathly ſlumber lay,
Slept—but to wake in Heaven!"

SONNET.

"Mondego! thou, whoſe waters cold and clear
Gird thoſe green banks, where Fancy fain would ſtay,
Fondly to muſe on that departed day
When Hope was kind, and Friendſhip ſeem'd ſincere;
—Ere I had purchas'd knowledge with a tear.

"* Trovò Omero la lingua Greca molto già abbondante, ed elimata da Orfeo, da Muſeo, &c. &c. trovò Virgilio la Latina eſornata e da Ennio, e da Lucrezio, &c. &c. ma inanzi a Dante in lingua Toſcana neſſuno avea trovato alcuna leggiadria, &c." *Landino*. Comm. in Dant. ed. MCCCCXCI. fol. xiii.

"† Longueruana, ou Penſées de l'Abbé Dufour, p. 229.

"‡ Ibidem.

§ Lord Strangford could not in our opinion have adopted a more inelegant expreſſion than this, and we were truly ſurpriſed to meet with it. Many others might have been hit upon that would be leſs exceptionable.

—Mondego! though I bend my pilgrim way
To other ſhores, where other fountains ſtray,
And other rivers roll their proud career,
Still—nor ſhall time, nor grief, nor ſtars ſevere,
Nor widening diſtance e'er prevail in ought
To make thee leſs to this ſad boſom dear:
And Memory oft, by old Affection taught,
Shall lightly ſpeed upon the plumes of thought,
To bathe amongſt thy waters cold and clear!"

Subjoined to the poems is a tranſlation of the "Night Scene" in the VI Luſiad, which we do not think, upon the whole, is ſo good as the other pieces in this volume.

Of the notes little need be ſaid: indeed, Lord Strangford has himſelf ſpoken juſtly of them. "He who comments on amatory verſes, undertakes but a limited office. His utmoſt effort is the citation of parallel paſſages, unleſs he ſubſtitute admiration for criticiſm; a miſtake into which, of all others, a tranſlator is moſt likely to fall." p. 82. They diſplay extenſive reading, and are often amuſing. The volume is inſcribed to Denham Jephſon, Eſq.

THEATRICAL INFORMATION.

HAYMARKET.

TUESDAY, July 3d. A new farce, entitled the *Hunter of the Alps*, was produced at this theatre. It is the production of Mr. Dimond; its plot is ſimple, but not ingenious.

Felix Roſalvi (Mr. Elliſton), at an early age, leaves his native country, and goes to India, an adventurer in ſearch of wealth. At the end of twenty years he returns, and finds all thoſe ties that bound him to his country broken. A beloved and only brother, who had been unfortunate, was not to be found. An eſtate adjoining to the Alps was to be ſold, and Roſalvi becomes the purchaſer. The piece opens with the feſtive preparations amongſt the villagers for his reception. He arrives, accompanied by his friend *Marco*, and joins in all their ſports. In purſuing the chaſe he is thrown from his horſe into a thicket, and not miſſed by his attendants. He meets with a moſt intereſting family in the greateſt diſtreſs. The father, to ſave his wife and children from ſtarving, demands Felix's purſe. An *eclairciſſement* enſues, and in the perſon who took his purſe he diſcovers his long-loſt brother!

Such is the general outline of the plot, which, it will readily appear, is not very natural or very probable. But the language is neat and appropriate, and ſome of the ſentiments really beautiful. The diſtreſſes of the children rather created mirth than ſorrow, owing to their being *two!* They were not exactly neceſſary to the piece; and the introduction of children, when to hold an active part devolves upon them, is ſeldom, if ever, attended with ſucceſs. Such ſorrows have much greater energy in deſcription. The proceſſion which cloſes the laſt act is very exceptionable; and indeed the whole *epiſode* (for ſo it may be called) of the Steward's Daughter (Miſs Daniels) appears to have been brought in to eke out the two acts. It has no connexion whatſoever with the piece, and neither retards, accelerates, or influences, in the moſt diſtant degree, the denouement.

Still, however, upon the whole, it is a pleaſing and intereſting performance. The acting of Elliſton was uncommonly good; ſeldom, indeed, do we remember to have ſeen him to more advantage. Miſs Daniels alſo acquitted herſelf with

great ſucceſs, and ſung delightfully. It was received with pretty general approbation.

We ſtated in the commencement that this farce is the production of Mr. Dimond—popular report has likewiſe given it to Mr. Elliſton. We preſume not to decide!

Wedneſday, July 18. *Foul Deeds will Riſe;* a new farce, by Mr. Arnold, ſon of Dr. Arnold, the compoſer (we believe). The characters were thus repreſented:

Mortimer . . .	Mr. Chapman.
Henry Mortimer,	Mr. De Camp.
Don Ramirez. .	Mr. Archer.
Ramble . . .	Mr. Banniſter, jun.
Truſty	Mr. Matthews.
Paulo	Mr. Palmer.
Lorenza . . .	Miſs Daniels.
Griſelda . . .	Mrs. Harlowe.

The ſcene is laid in Madrid, and the circumſtances by which a long perpetrated murder is brought to light conſtitute the ſubject and incidents of the piece. The plot is extremely improbable, and unintereſting; two faults which are not compenſated by any wit or energy in the dialogue. The different characters appear to act and ſpeak without any apparent connexion with each other; and Don Ramirez, who has occaſioned the murder of his own ſiſter and brother-in-law, walks very quietly away after detection, by obſerving only that he has committed a very guilty action, and that his future life will in all probability——we beg pardon: the gentleman, though perfectly well in the firſt act, no ſooner finds out that his "foul deeds have riſen," than he takes it to heart, and informs his friends that he ſhall not live long. We may therefore ſuppoſe that he very quietly goes to die.

The character of Griſelda, an old duenna, is a moſt diſguſting caricatura; the morbid offſpring of a diſordered fancy. The author, doubtleſs, was aware that duennas and Spaniſh intrigues are now ſufficiently familiar to the ſtage; but he ſhould not have ſought for novelty by tranſforming the former into an affected coquette and a broad bottomed Dutch woman. Her marriage with *Ramble* was neither expected nor approved of.

The muſic was full as indifferent as the piece: Matthews ſang a ſilly and indecent ſong in the ſecond act. It was received with great diſapprobation on the firſt night, and we believe it has ſince been tacitly withdrawn.

ORIGINAL POETRY.

VERSES WRITTEN ON A BLANK LEAF IN DR. AIKIN'S LETTERS TO A YOUNG LADY ON A COURSE OF ENGLISH POETRY.

BY H. FLETCHER.

GO, little book, let Stella's eyes
On thy inſtructive pages beam;—
And, veiling truth in fiction's guiſe,
Teach her to love the poet's dream:
Bid her confeſs its magic power,
When Genius dares, in fancy's ſtolen hour,
To virtue dedicate the moral theme.

Be thou her guide, her footſteps lead,
Where Inſpiration's blooming flowers
Enamel Learning's cultur'd mead,
Or deck Imagination's bowers;
Where never-failing ſprings ſupply
Their ſtreams of life, and where an April ſky
Smiles, like the tender Muſe, thro' rainbow ſhowers.

Do thou ſelect for Stella's breaſt
The flowers that glow with brighteſt hues;
Her gentle heart, with feeling bleſt,
Shall waſh their leaves in Pity's dews.
Oh! bloſſoms, cull'd from gardens fair,
Where lyres, unſeen, ſalute the murmuring air,
You'll find in Stella's breaſt another muſe!

And point out Folly's gaudy weeds,
That hail with noxious breath the morn;
And Dulneſs, too, whoſe poppy ſeeds
O'er Cultivation's fields are borne;—
The varniſh'd fruit that tempts the eye,
But mocks the touch—oh! hollow Flattery!
And Envy's nightſhade fenc'd by Satire's thorn.

And now explore the cypreſs grove,
Where Sorrow wakes, with mournful ſtrings,
The verſe that tells of faithful love,
And feeds the hopeleſs flame it ſings:
As Stella's eyes the tear reveal,
Teach her to pity, and ſhe'll learn to feel;—
—So Muſic mounts to ſympathetic ſprings.

MARY'S GRAVE.

OH! you that thro' this churchyard ſtray,
With heavy heart and footſtep ſlow,—
At Virtue's tomb a moment ſtay,
And let the tear of pity flow.

In this laſt home, the dreary grave,
The cold remains of Mary lie;
No laurels here their branches wave,
No gaudy ſtone attracts the eye.

Yet brighter glories round her wait,
That e'en to death a luſtre give:—
They mock th' untimely hand of fate,
And bid her virtues life ſurvive.

The grateful heart each peaſant bears
For gifts by Pity's hand beſtow'd;
The widow's ſighs, the orphan's tears,
Attend her to this laſt abode.

Her life was chaſte, was pure as ſnow,
And, ah! like ſnow, was ſhortly gone:
Her heart could melt at others' woe,
And bear with fortitude her own.

Now, ſtranger, go! life's courſe purſue!
And, as you plough its ſtormy wave,
May memory oft the tear renew,
Which ſoftly dropt on——*Mary's grave!*
H. F.

EPIGRAM, TRANSLATED FROM THE GREEK.

A FOOL, once o'errun with blood-thirſty fleas,
Strove, to no purpoſe, their rage to appeaſe;
At length of his wit, like many fools, vain,
He ſwore that the fleas ſhouldn't bite him again:
For he blew out the light, and bade 'em remark,
They'd ſee him no more, when left in the dark.
H. F.

EPIGRAM ON THE PHYSICAL AUTHOR OF AN ANNUAL REVIEW.

WHEN Zoilus the critic was knock'd on the head
By his ſtupid Review, which was heavy as lead,
His ſpirit deſcended to Pluto's dark ſhore,
Where myriads of patients he'd ſent juſt before.
Thoſe ghoſts who remember'd th' effect of his pills,
And dreaded his lancets, emetics, and ſquills,
Now thought he was come to torment them anew,
And add to their plagues in the regions below.
Many authors who, too, by his wrath had been hurl'd,
Or rather been ſtarv'd, and ſent out of the world,
Who knew there was nothing but gall in his heart,
And oft had experienc'd his cockatrice dart,
Now join'd with the reſt in a ſoul-moving prayer,
That Pluto would not let the critic come there;
When the Devil replied, with a horrible grin,
"Do you know what you aſk?—He and I *are A-kin.*"

ODE TO FANCY, BY THE LATE JAMES GLASSE *, A.M.

TO black deſpair I bid adieu,
And pale forebod'ing care;
For Fancy bids the gloom retire,
And b'ighteſt ſcenes appear.

High on her rapid wing I mount,
And fly from pole to pole;
Undaunted ſcan a thouſand worlds,
Thro' boundleſs ſpace that roll.

* We have been informed that the above has hitherto been unpubliſhed, and that it is an authentic production of Dr. Glaſſe. Under thoſe impreſſions we give it a place in our Magazine.

E'en ſmiling Hope, that ſoothes our cares,
And gilds the cloud of woe,
Her pureſt luſtre muſt reſign
To Fancy's brighter glow.

Hope's faireſt proſpects, ſudden fears
May wrap in midnight gloom,
But Fancy's fields may ſtill be green,
Her flowers for ever bloom.

When ſullen Winter chills the year,
And Summer's ſmiles are fled,
When blaſted groves and wither'd fields
In ſnowy robes are clad;

Touch'd by her magic wand, again
The face of Nature blooms;
Thro' fragrant groves ſoft zephyrs play,
And breathe their rich perfumes.

Pleas'd, on the banks of Rocknabad*,
Thro' jaſmine bow'rs I ſtray,
With Hafiz pluck the crimſon roſe,
And cull the tulip gay.

With him frequent the cooling ſhade,
Where fairſt nymphs retire;
Feel ev'ry tranſport of his heart,
And glow with all his fire.

With him I quaff the generous cup,
Where ruby'd nectar flows,
And to the purple-bluſhing wave
With him conſign my woes.

Thus Fancy bids me ever ſmile,
And laugh at mortal cares,
Plucks from my breaſt the dart of grief,
And baniſhes my fears.

What tho' her joys be light as air,
And as a viſion fly?
Man's choiceſt bleſſings, few at beſt,
Scarce bloſſom ere they die.

Swift rolls the ſilent tide of time,
Which hurries us along,
And plunges in Oblivion's flood
The buſieſt of the throng.

As clouds we riſe and diſappear,
The ſport of ev'ry gale,
And ſlipp'ry is the path we tread
Thro' Life's contracted vale.

Then, Fancy, let me ever fly
Where brighteſt proſpects riſe;
And when on earth the ſcene is dark,
O! waft me to the ſkies.

MODERN DISCOVERIES

AND

IMPROVEMENTS IN ARTS, SCIENCES, AND LITERATURE;

With Notices reſpecting Men of Letters.

Patent to Mr. Penton for an Improvement on Lamps, commonly called Argand's Lamps.

THIS improvement conſiſts in a new mode of raiſing and lowering the cotton wick, and, inſtead of performing theſe operations by a rack and pinion or wire, a chain and pulley are applied. Inſtead of the chain, catgut, thread, or any other flexible material, may be uſed.

Patent to Mr. Thomaſon for an improved Mode of making Pikes.

THIS pike is called by the inventor the fragrante bello pike, and the invention conſiſts in the principle of protruſion, or of puſhing out the blade from the ſtaff at the time when it is required for action. To deſcribe the mechaniſm would require plates, but as the protruded part may by this contrivance be made of any length, the inſtrument ſeems very well calculated for the purpoſe. The pike may be made of any metal, or hard ſubſtance, and to any length. We ſhould be glad to know whether they are uſed by any body of men, as, by the ſmall ſpace they would occupy, they ſeem very well calculated to be kept in towns and villages, and men might be exerciſed to uſe them with great facility.

Patent to Mr. Freemantle for Improvements in the Conſtruction of Steam Engines.

THE firſt improvement conſiſts in making the ſteam cylinder ſo, that the diameter of the bore ſhall be about equal to the length of the ſtroke, and thus the friction will be reduced; for the force of the engine being proportioned to the capacity of the cylinder, which is as the ſquare of the diameter multiplied into the length, and the friction being only as the diameter multiplied into the length, it follows, that in two

* Celebrated by the beautiful Perſian poet Hafiz.

cylinders of the ſame length the friction will be in proportion to the diameter, and in two cylinders of the ſame capacity the friction will be leaſt in the ſhorteſt cylinder; for the friction increaſes only as the diameter, but the capacity as the ſquare of the diameter. In a cylinder, therefore, of this form, the ſteam, having leſs ſurface during its action, will ſuffer leſs condenſation from without, and be leſs expenſive than the one in common uſe.

The next improvement is in the parallel motion, which depends on the application to practice of a very ſimple geometrical propoſition. Let a right line be moved upon another right line, in ſuch a manner that the middle of the firſt ſtraight line ſhall deſcribe the arc of a circle whoſe radius is equal to half the length of the firſt line, and whoſe center is in the ſecond line; then, whilſt one end of the firſt line is deſcribing part of the ſecond line, the other end of the firſt line ſhall move in a line perpendicular to the ſecond line. The truth of this propoſition will appear to any one who gives himſelf the trouble of making the figure. For two triangles will be formed. The baſe of the firſt being the ſpace deſcribed on the ſecond line, and the two ſides being the one half of the firſt line, and the other the radius of the circular arc, conſequently this triangle will be iſoſceles. In the ſecond triangle, one ſide will be the ſpace deſcribed by the other end of the firſt line, and the two ſides will be, one the one half of the firſt line, the other the radius as before; conſequently, this triangle will be alſo iſoſceles. Theſe two triangles will be in a third triangle, which is compoſed of the firſt line, the ſecond line, and the ſpace deſcribed by the other end of the firſt line; conſequently the angle between the ſecond line, and the ſpace deſcribed by the other end of the firſt line, will be a right angle; ſince it is made of two angles whoſe ſum is equal to the two other angles of the triangle.

By an eaſy proceſs, the point at the top of a bar is thus moved in a ſtraight line, and, conſequently, the piſton-rod, connected with it, muſt move parallel. If a rotatory motion is required, this may be produced by connecting the end of the bar to the crank, by any of the uſual methods.

The condenſer, inſtead of being a cylinder, is a parallelopiped, and the cold water is applied to the outſide of it, in ſuch a way as to cauſe a much greater number of particles to come in contact with the external ſurface of the condenſer than in any method yet practiſed. The double air-pump is ſimplified, and the cold water-pump improved, by placing an air veſſel ſo as to communicate with the aſcending column of water immediately below the lower valve of the pump, but it is difficult to explain theſe without figures. An engine upon this conſtruction, of a twenty-horſe power, is erected at Bedworth near Coventry, and is ſaid to anſwer exceedingly well: at any rate, every perſon who employs ſteam engines will do well to conſider theſe improvements, which are proofs of very great ingenuity.

Mr. *Frend*, in his work on Patriotiſm, dedicated to the Volunteers of the united kingdom, has ſuggeſted ſome important conſiderations on the exerciſe of the volunteers; and among them ſome improvements on the mode of firing at targets. A gentleman of the Tenth Regiment of the London Volunteers caught one of the hints, and has contrived a very ingenious method of making a moveable figure paſs before the mound. The whole apparatus does not coſt five ſhillings. The figure of a ſoldier is painted on canvaſs, which is drawn by ropes moving on pullies fixed on two ſhort poles, or ſticks. The apparatus of ropes and canvaſs weighs ſcarcely more than a common umbrella. The plan has been tried at the Montpellier Gardens, and, when univerſally adopted, will give a deciſive ſuperiority to our Volunteers in ball firing.

The Univerſity of Cambridge is preparing to avail itſelf of Lord Stanhope's ſtereotypes. Already ſeveral pages have been ſet up of an Engliſh Teſtament; and correct editions of the claſſics may be expected from the Univerſity preſs. Porſon, it is ſaid, will ſuperintend the edition of the Greek Teſtament, and Maltby that of Homer.

We mentioned ſome time ago, that the Mayor of Canterbury had received the ſum of ten guineas, to be diſtributed in prizes to the beſt proficients in writing, being young perſons under ſixteen years of age. In conſequence of this, a number of young perſons met, on the 14th of June, at the Guildhall of that city, and wrote each a copy of a paſſage in the New Teſtament, pointed out to them by the Mayor; and their copies were placed before Mr. Goddard, the writing-maſter of Chriſt's Hoſpital, for

his determination. He adjudged the prizes in the following manner: The firſt prize to John Martin; the ſecond to W. Luckhurſt; the third to Thomas Wood; the fourth to Charles Smith; the fifth to William Smithſon; the ſixth to Charles Ellis; the ſeventh to Henry Morley. The young perſons in general, as well thoſe who have as thoſe who have not obtained prizes, have done themſelves credit upon this occaſion.

THE Edinburgh Highland Society has offered the following premiums for eſſays. 1. Sixty pounds for one on the properties and uſes of peat-moſs; firſt as ſoil, and ſecondly on the beſt methods of converting it into manure, illuſtrated by actual experiments. 2. Thirty guineas on the moſt proper ſeaſon and beſt methods of gathering and aſcertaining the qualities of rye-graſs and clover-ſeeds, and on the profits to be expected from crops of rye-graſs, or clovers raiſed for ſeed. 3. Twenty guineas on the native plants, particularly graſſes, moſt deſerving of culture, for herbage, for paſture, or hay; diſtinguiſhing the ſoil and climate reſpectively adapted to them, and the time and manner of collecting their ſeeds, or of otherwiſe propagating them; noticing the different ſpecies preferred by cattle, horſes, and ſheep. 4. Fifteen guineas for anſwers to theſe queſtions:—How far do froſts and degrees of cold totally prevent the farther filling and ripening of corn, particularly oats? In what ſtages are the worſt effects to be apprehended? What are the ſtages of growth and ripeneſs? What are the ſtages of weather and other circumſtances in which corn, and particularly oats, are rendered unfit for ſeed? and how can the point of diſtinction between good and bad ſeed be aſcertained? 5. Fifty guineas on the accidents to which ſheep are liable, particularly the braxy and the rot; their varieties, and means of preventing or curing them. 6. Twenty-five guineas on a cheap method of making from rock ſalt, ſalt ſprings, or ſea water, a pure ſalt, equal to the Dutch refined ſalt for curing fiſh. 7. Twenty guineas on an effectual and cheap method of purifying foreign or Britiſh ſalt, ſo as to make it equal to the Dutch fiſhery ſalt. 8. Ten guineas on the plants fit for making hedges that thrive beſt in high and expoſed, and alſo in maritime ſituations or poor ſoils, and the beſt methods of training them as hedges for incloſure. 9. On the nature, cauſe, and prevention of the appearance ſo hurtful to the larix in Scotland. The eſſays, all but thoſe for the ſecond or third prizes, to be delivered in on or before the 20th of November 1804; thoſe for the ſecond and third prizes, on or before the 20th of November 1805.

MR. *R. Knight* has invented a very uſeful apparatus for preparing fluoric acid, and, by means of it, etching on glaſs. The part of the glaſs not to be affected by the acid is varniſhed over, and, from the well-known property of the fluoric acid, it will affect the glaſs as ſoon as it comes in contact with it.

MR. *Buchanan*, Vice Provoſt of the New College, Calcutta, has remitted fourteen hundred guineas, to be diſtributed in prizes in the univerſities of the kingdom. A hundred pounds, in conſequence, will be given at Cambridge, for the beſt Engliſh proſe diſſertation on the beſt means of civilizing the ſubjects of the Britiſh empire in India, and of diffuſing the light of the Chriſtian religion throughout the eaſtern world. Sixty pounds will be given for the beſt Engliſh poem on the reſtoration of learning in the eaſt. Maſters of arts, and perſons of ſuperior degree, may be candidates for the above prizes. Twenty-five pounds for the beſt Latin ode on the following ſubject, Collegium Bengalenſe; and an equal ſum for the beſt Greek ode on the following ſubject: γνωσθι φως. For both theſe prizes, bachelors of arts and under graduates may be candidates. The maſters' compoſitions are to be delivered in on or before the firſt of December next: the bachelors compoſitions on or before the tenth day of October. The prize compoſitions are to be printed in quarto, and a copy of each is to be preſented to the Univerſity of Oxford, to the Colleges of Eton, Weſtminſter, and Winchester, and to the Charter-houſe School.

A NEW edition of the General Biographical Dictionary, enlarged to eighteen volumes, 8vo, is now preparing for the preſs.

A NEW Encyclopædia is in a courſe of publication at Paris. Three volumes in 8vo have been already publiſhed, and the work will probably extend to eighteen volumes. The editors make moſt bitter complaints of the ſtate of literature and ſcience in France, which threatens the empire with the loſs both of liberty and civiliſation.

CAPTAIN *Greene*, on the Bengal eſtabliſhment, has circulated propoſals for publiſhing by ſubſcription, in ſix volumes quarto, a tranſlation from the Perſian of a chronological, biographical, and theological Hiſtory of the primary and ſubſequent Ages of the World; carefully compiled by Mehhommed, ſon of Javade Shah. The price of each volume is to be 2l 15s.

MR. *Mitford's* work on the Harmony of Language is in great forwardneſs.

MR. *Granger's* manuſcript collections for a continuation of his Biographical Hiſtory of England are preparing for publication under the care of Mr. Noble.

A HORTICULTURAL Society, conſiſting of ſeveral noblemen and gentlemen, is eſtabliſhed at Hatchard's in Piccadilly. We ſhould recommend, as a judicious addition to its numbers, at leaſt an equal quantity of practical gardeners. In this, as in every other ſociety of a ſimilar nature, the public derives not nearly the advantages that might be expected, from the faſtidious nicety of the men of mere theory.

THE comfort of travellers and the improvement of the inhabitants are now very much encouraged in all the great towns and many of the ſmall town in Germany. A place is fitted up, and ſometimes a ſuite of rooms, where the newſpapers, reviews, and philoſophical publications of Germany, Italy, France, England, Ruſſia, and other ſtates, may be conſulted. All ſtrangers have free acceſs to them. One of this kind was opened at Bamberg this year, to which the ſovereign and many private perſons have contributed largely. Theſe inſtitutions are not ſufficiently encouraged in this iſland.

THE declination of the needle, which at Thouloufe in 1770, was 18° 59′, and in 1780, 20° 15′, and in 1790, 21° 5′, was, on the 21ſt of March, this year, obſerved to be 21° 43′.

BY experiments on the velocity of the Galvanic fluid lately made by Vaſſali-Eandi, it appears that the fluid of a pile of twenty-five pairs of plates traverſed forty-two feet and a half of gold cord in a ſecond, and with a pile of fifty pairs it paſſed along a copper wire plated with ſilver 1151 feet in length in an inſtant, or time not to be meaſured.

THE claſs of phyſical and mathematical ſciences of the National Inſtitute, has been very uſefully employed in inveſtigating the various methods of diſinfecting air. It appears from them, that the oxygenated muriatic acid may be conſidered as the moſt efficacious and eaſy of application: that muriatic acid gas, diſengaged from muriate of ſoda by ſulphuric acid, may be uſed with great confidence, eſpecially in large buildings: that the nitric vapour, diſengaged without the application of heat from nitrate of pot-aſh by ſulphuric acid, has much efficacy, but is leſs expanſible, and may be preferable where the ſtate of the lungs requires particular attention: the gas formed by burning ſulphur, though hurtful to reſpiration, is excellent for wearing apparel and other infected ſubſtances; and that the acetic and vegetable acids are efficacious only when employed in the form of lotions.

To diſengage the muriatic acid gas by means of ſulphuric acid, the proportion of muriate, ſoda, and of ſulphuric acid is 15 of the firſt to 12 of the latter. The ſalt is ſuppoſed to be in a ſtate a little humid, and the ſpecific gravity of the acid to that of water is as 17 to 10. Many excellent remarks are contained in the report of the committee appointed to examine this ſubject; which propoſes to the claſs to recommend to government, 1ſt, to decree, that acid fumigations be regularly made in the lazarettos, and all the wards of civil and military hoſpitals, and in thoſe of the hoſpitals for the children of the country, and in the navy; and ſecondly, to enjoin the profeſſors of chemical medicine, and of the veterinary ſchools, to give their pupils every year a practical lecture upon the means of removing infection.

BARTHOLDI has given an intereſting memoir in the Annales de Chimie on ſpontaneous inflammations, under ten heads. 1. Conſiderable friction. 2. The action of the ſun. 3. The diſengagement of caloric, produced in ſubſtances not combuſtible, which communicates ſuch a heat to near combuſtible bodies, as may cauſe inflammation by contact with the air. 4. The fermentation of animal and vegetable ſubſtances in large maſſes. 5. The accumulation of wool, cotton, and other animal and vegetable ſubſtances, covered with an oily matter. 6. The boiling of linſeed oil for printers' black. 7. The torrefaction of various vegetable ſubſtances. 8. The diſengaging of ſulphurated and phoſphorated hydrogen gas in ſeveral natural operations, which, by mere contact with atmoſpheric air, becomes, as

in the caſe of ignis fatuus, inflammable, and may eaſily ſet combuſtibles on fire. 9. The phoſphorate of lime and potaſh, formed in the preparation of charcoal, which, when wetted, forms phoſphorated hydrogen gas, and, by contact with atmoſpheric air, may inflame and ſet fire to the charcoal. 10. The phoſphorus formed ſometimes in the converſion of wood into charcoal, which does not inflame ſpontaneouſly in the uſual ſtate of the air, but may produce a detonation with nitrates, or metallic oxides, to which the oxygene adheres feebly. Theſe remarks are particularly uſeful to the inhabitants of the country, to put them upon their guard in the laying up of various commodities.

Among the mechanical inventions of Mr. *Fyot*, late Profeſſor of Mathematics, was found a pulley, by which a weight may be raiſed without riſque of the cords ſlipping. It is made in form of a cylinder, with a groove, and thickneſs of the common pulley, and is fixed into an arm with two pivots. On each ſide of the arm is a ſmall piece of wood, forming a narrow paſſage for the cord, and projecting on the ſide oppoſite to that in which they touch the cylinder. They have grooves, beginning at a certain diſtance from the center, and are made rough in the inner ſurface, that they may better hold the cord. A fork, moving on pivots, is preſſed by a ſtring againſt the two pieces of the wood, ſo that each of its teeth enters the grooves made for them. When the cord is pulled the uſual way, the fork is no obſtacle to the motion of the pulley, but, preſſing againſt the projecting parts of the wood, it keeps the cord tight in its artificial paſſage, and prevents it from ſlipping, while the pulley is ſtopped by the teeth of the fork fixing themſelves in the groove.

The expenditure of the Royal Inſtitution for the year 1803, was 1578l 6s 5d. Three proprietors have been added to the liſt, three life ſubſcribers, 175 annual ſubſcribers, and 242 ladies and young perſons, ſubſcribing to the lectures only. The ſum received for theſe ſubſcriptions, from 1ſt of January to 31ſt of March, 1804, amounted to 1902l 12s. The laboratory has been enlarged to a ſize of 48½ feet by 34½ feet; proper furnaces and accommodations for an audience have been provided. The collection of minerals conſiſts of more than three thouſand ſpecimens. The library is increaſed, and particularly by the purchaſe of that of Mr. Aſtle for a thouſand guineas. Of the ſum of 4846l 15s, ſubſcribed to the library, 207l 11s has been expended on the room, 47l 15s 6d in ſalaries, and 2559l 10s 4d on books.

The ſituations of places in Germany will ſoon be eſtabliſhed, by means of the Baron Von Zach's plan, to a great degree of accuracy. His firſt ſtation was on Mount Brochen, at the height of five hundred and fifty toiſes, whence he made ſignals with gunpowder, which were ſeen at the diſtance of thirty-three leagues. Aſtronomers were ſtationed in various places, with ſextants, artificial horizons, chromatic teleſcopes, and chronometers, who were able to take correſponding heights within half a ſecond; and they obſerved by their chronometers the ſignals made by night and day at convenient moments. Half a pound of gunpowder only was exploded each time, which in the day was ſeen by a teleſcope magnifying twenty times at the diſtance of thirty-three leagues, and at night, at nearly that diſtance by the naked eye.

A person who, from his enquiry into the hiſtory of teleſcopes, is aſſuredly diſtinguiſhed for his ſcientific knowledge; and one of thoſe for whom the benefits of a national muſeum are particularly deſigned, obſerves, in a note to his work, that on the advertiſement relative to the means of acceſs to the Britiſh Muſeum, he had called at the porter's lodge for the papers which were ſtated to be there ready for delivery. On the firſt time of calling, he was told by a girl, and on the ſecond time by a middle-aged woman, that no ſuch papers had ever come to the lodge. We truſt that this was merely a miſtake; though we recollect, that, when we called, we were directed to the library, and the papers did not ſeem to have been prepared in the manner that the occaſion required. The Muſeum has made an application to parliament for ſixteen thouſand pounds; and it certainly belongs to the nation. The means of acceſs to it cannot be made too eaſy; and, in this reſpect, we ſhould not ſcruple to improve from our enemies, where the facility of acceſs to every public inſtitution aſtoniſhes every Engliſhman.

Mr. *Edward Williams*, generally known by the name of the Welſh Bard, is preparing for the preſs a new edition of his Poems; to which will be added, a few antient Welſh melodies.

Mr. *Thelwall's* work on the Phyſiology of Elocution will be accompanied with a new edition of Mr. Joſhua Steele's Treatiſe on the Meaſure and Melody of Speech, and ſome improvements on his mode of notation. Mr. Thelwall's lectures on elocution are to be repeated at Liverpool in the autumn, and are expected to commence in the winter ſeaſon in town, where he purpoſes to give private inſtruction on elocution.

Piazzi, of Palermo, who diſcovered the new planet known by his name, has publiſhed a catalogue of nearly ſeven thouſand ſtars, each obſerved ſeveral times with excellent inſtruments, and calculated and reduced to the year 1800.

Lalande gives for the year 1800, for the obliquity of the ecliptic, 23° 28′, which, in the year year 1750, was determined by Bradley, Lacaille, and Mayer, to be 23° 28′ 18″,5: the ſecular decreaſe of 42″, thus given, is preferred by Jerome Lalande. Maſkelyne gives for the obliquity 23° 27′ 57″, and Piazzi found it to be by his obſervations 23° 27′ 56″,6. The academy of Berlin has propoſed as the ſubject of a prize for the year 1806 the determination of the obliquity of the ecliptic both by theory and obſervation.

Bouvard has made at the Luxemburgh, at Paris, an excellent meridian for mean time; and Le Paute erected in the Inſtitute, on the 26th of December, a beautiful clock, which will ſerve as a regulator.

Delambre has re-conſtructed tables of the ſun, and increaſed the map of Venus, which he employed in 1792 in the ratio of 92 to 104, and diminiſhed that of Mars in the ratio of 100 to 72.

The French government is about to eſtabliſh its miſſion to China, from which great utility is expected, both in political and ſcientific relations. An eminent aſtronomer is to be employed upon this occaſion.

The Duke of Brunſwick has reſolved on building an obſervatory at Brunſwick, under the inſpection of Baron de Zach, who has been thither for that purpoſe.

The injunction of the Court of Chancery, obtained at the ſuit of the two Univerſities, to prohibit the ſale in England of bibles printed in Scotland, has been confirmed in the Houſe of Lords.

The ſtate of popery in France may be judged by the addreſs of the Biſhop of Amiens to his dioceſe, to procure a ſubſcription for the education of young perſons deſigned for holy orders. He ſtates that ſixty prieſts have died in his dioceſe ſince his appointment, and that he is at a loſs to fill their places. He looks forward to times of ignorance and darkneſs, when the churches will be ſtanding, but no prieſt to officiate; when all charity will be loſt among men, and there will be a total ceſſation of religion. Of five thouſand vacant livings in France, there are not, he ſtates, fifty proper perſons to fill the vacancy. Papiſts have forty, fifty, and ſometimes ſixty miles to travel to a church; and the good biſhop is earneſt in his prayers, that the heart of the emperor may be turned to convert his prytaneums and military ſchools into religious ſeminaries. The true way to reſtore religion would be to give the people bibles and prayer books in their own language, and to teach them the truths of chriſtianity; not the dark nonſenſe of the dark ages.

Mr. *Wilkins*, of Caius College, Cambridge, is employed on a very elegant publication on the Antiquities of that part of Italy, antiently called Magna Grecia, and now forming part of the kingdom of Naples. Having had the advantage of inſpecting theſe remains himſelf, he is expected to ſet forth in the beſt manner the remains of Grecian architecture at Syracuſe, Azwyenhem, and Segeſtum, the temples at Pœſtum, and fragments of two temples at Malta.

The ladies may be glad to hear that the inflammability of their muſlin dreſſes may be prevented by rinſing them in alum water, made by diſſolving a lump of alum about the ſize of a hen's egg in a quart of water. The experiment may be eaſily tried on a ſmall piece of muſlin ſo prepared, and comparing the difficulty with which it is burnt, with the eaſe that an unprepared piece of muſlin takes fire, and is conſumed.

From the reſearches made at Oſtium by the Pope's orders, a great diſcovery of coins and pillars has been made. The coins are of the times chiefly of Trajan and Adrian.

The liberty of the preſs in Holland is now reſtrained by a French commiſſary.

The King of Denmark has granted

to the houſe of Gruner and Co. the privilege of expediting, by poſt, the Sound liſt, or liſt of ſhips, with particulars belonging to them that have paſſed the Sound. Foreign merchants will thus have an opportunity of obtaining, at a trifling expence, very important intelligence.

The French, who were the firſt introducers of the telegraph into uſe, have ſuggeſted an eaſy mode of correſponding at a diſtance by means of a teleſcope and the motions of the arms. Two perſons, who wiſh to communicate intelligence to each other, agree upon the places on which they are to ſtand for the ſake of a conference.—Various poſitions of the arms correſpond with letters in the alphabet, and others with the ſtops. To make the objects more viſible, the perſons may have ſticks in their hands. This eaſy method may be applied towards other objects. Inſtead of the arms of a perſon, a houſe may be made the object, and the windows, by opening or ſhutting them, in various ways may preſent the letters. Flags at the tops of churches may anſwer the ſame purpoſe; and in a country where there is danger of invaſion, various eaſy methods might be deviſed, by which the motion of the enemy's troops might be made known to a commander at the diſtance of a hundred miles with the utmoſt facility in leſs than half an hour.

Mr. *Von Humboldt*, the celebrated traveller and philoſopher, is ſaid to have fallen a ſacrifice to the yellow fever at Acapulco: and the profeſſor Pallas, who has ſo much enriched the world by his botanical and mineralogical labours, died lately at Achmetachet, in Crim Tartary.

The Prince of Wales having obtained permiſſion from the King of Naples, has employed with great ſucceſs ſome literary perſons in unfolding and tranſcribing manuſcripts diſcovered at Pompeii. The literary world is in anxious expectation of the important reſults to be derived from Britiſh induſtry and learning, which have far ſurpaſſed the preceding attempts of the natives of Italy.

STATE OF PUBLIC AFFAIRS.

FRANCE continues to be the great object on which the attention of Europe is fixed. The change from a republican to an imperial form of government is adopted with the utmoſt eaſe by that fickle nation; and more are ſaid to have voted in favour of it than for the permanence of the conſulſhip. One perſon in Europe might naturally be expected to proteſt againſt the change, and ſtyling himſelf Lewis the Eighteenth, he is ſaid to have uſed that language, which we are accuſtomed to hear from a crowned head, but which to thoſe who have emancipated themſelves from their ſubjection to his houſe muſt appear puerile and ridiculous.—The French official paper has given the proteſt, as coming from the Count de Lille, and he is conſidered in the ſame light as the ſon and grandſon of James the Second were by the Engliſh nation. Since the authority of Buonaparte as conſul was acknowledged by our government, and peace was made with him, the Count de Lille can have no pretenſions to regal authority in our eyes, unleſs he acquires ſufficient force to place himſelf upon the throne; and he muſt ſubmit to that fatal neceſſity which rules the deſtiny of antient houſes, as well as of the meaneſt cottages.

The Count proteſts againſt all the illegal proceedings in France, from the time of holding the ſtates-general to the preſent moment; conſiders himſelf as accountable to all the monarchs of Europe; declares himſelf incapable of betraying the common cauſe, in which he is united with them, and calls on them, by aſſiſting him, to put an end to thoſe dangerous principles that the ſenate of France has dared to publiſh. Unfortunate man! What might be advanced at the head of a hundred thouſand men in arms, and would then receive, at leaſt outwardly, univerſal acquieſcence, is held in contempt, when coming from an obſcure corner: it carries in its face the ſentiments only of a ſingle individual. He may proteſt againſt the acts of a nation, juſt as James the Second did againſt thoſe of the Engliſh nation; but James did more than proteſt—he ventured his

perſon on his former territory, and held, for a time, the crown in ſuſpenſe between himſelf and his adverſary.

Unfortunately alſo for the Count, he connects his cauſe with that of other ſovereigns, not conſidering that hiſtory unfolds the real truth—that the connection of ſovereigns is fickle—and that they are bound by ties in their reſpective nations, which prevent them from rendering, if they wiſhed it, aſſiſtance to each other in their mutual diſtreſſes. Beſides, the Count proteſts againſt the illegal acts, as he calls them, of France in its national aſſemblies, not reflecting, that, however bad their conduct has been, that was the firſt appearance of conſtitutional government the nation had ſeen for many years; and to the ſuppreſſion of the ſtates-general by his family may be dated the origin of its ruin. The danger of the principles publiſhed by the ſenate of France may be alſo doubted. Europe felt no alarm at a ſimilar transfer of power by the Convention at our revolution; and the very name of emperor dates its origin to popular acclamations. The proteſt, then, is weak in itſelf; and the writer, in endeavouring to make his a common cauſe with kings, has forgotten to throw out thoſe baits, by which the people, through whom alone the reſtoration could be effected, might be ſeduced to his intereſts.

Moreau was declared to be implicated in the conſpiracy, but his ſentence was commuted by the Emperor into that of baniſhment to America.—Thus he has removed from France his moſt formidable rival, and eſcaped that odium which the death of ſo beloved a general might have excited.

The proceedings in the French trials appear ſingular to us, who are accuſtomed, and with great reaſon, to revere the forms in our courts of juſtice; but it is rather ſingular that our papers ſhould have been ſo vehement on the ſuppoſed infliction of torture to extort evidence, when the atrocities in Ireland have been ſo numerous, and the tortures there uſed, at which humanity ſhudders, have not received the reprobation of a Britiſh legiſlature.

The Ruſſian miniſter at Paris is the only perſon who has made any repreſentation to the Emperor on the ſeizure of the Duke of Enghien, and the violation of the German territory. He expreſſes the aſtoniſhment and concern of his maſter at the event at Ettenheim, and its melancholy reſult, which are not to be reconciled with the principles of juſtice and propriety held ſacred among nations, and which his Ruſſian Majeſty has conſidered as his duty to notify to the Diet in his character as guarantee and mediator of the peace. Buonaparte's anſwer has not been given; but it is ſaid to have been very laconic; and, in intimating that France did not interpoſe on the aſſaſſination of the late Emperor, to have pointed out to the Ruſſian court the impropriety of alluding to an execution in the capital of another country.

The great power of France on the continent naturally leads every one to look up to the leaſt hints from Paris as of great importance, and every change which it ſhould ſuggeſt ſeems to be almoſt accompliſhed. What is to be done with Italy is ſtill uncertain: report gives Parma to Lucien Bonaparte, under the title of Grand Duke; by ſome he is made a king. Naples is to undergo a change; and the Pope, loſing all temporal power, is to become only a ſpiritual chief.

It muſt give pleaſure to every one that has a regard for real religion, that two proteſtant miniſters have been inſtalled at Marſeilles. Not that any countenance is requiſite or deſirable for their religion from the ſtate, but this is a proof of the alteration in public opinion ſince the deteſtable cruelties exerciſed by Louis the Fourteenth on all who were not attached to, or would not pretend an attachment to his ſuperſtition. If the proteſtants are zealous in preaching the faith as it is delivered in the ſcriptures, and inculcating the great baſis of their opinions, that the bible, and the bible only, contains the religion of proteſtants, they have every reaſon to expect that, after the impreſſion made on their countrymen by their late calamities, a zeal for true religion may take place of all the enormities that have deſolated their unhappy country.

Germany preſents to us little but the uſual diſputes that take place between its princes on territorial arrangements. The manifeſto of the Emperor of Ruſſia, on the violation of territory in the ſeizure of the Duke of Enghien, has produced little or no ſenſation; nor could it be expected to have any effect, when the elector, who had the greateſt cauſe to complain, was againſt

any remonſtrance on the ſubject. Declarations and counter-declarations have paſſed between the King of Denmark and the Duke of Oldenburgh, which will afford, of courſe, employment to the lawyers of Ratiſbon: and the Baron of Reden has entered a proteſt with reſpect to the territory of Bentheim, which the King of England holds, or rather did hold, as a ſecurity: and which, by means of the French, the Count of Bentheim ſeems willing to appropriate to himſelf. As the empire perceives with indifference the poſſeſſion the electorate of Hanover by the French troops, it ſeems of little uſe to conteſt the right to inferior territories, eſpecially as it is now uncertain in what manner the French mean to diſpoſe of all that belonged to the King of England in Germany.

The Turkiſh empire remains in the ſame ſtate as before; but it has loſt a very conſiderable perſonage, whoſe character has been the ſubject of many remarks, and probably its effects have been much exaggerated. Independant in great meaſure of the Porte, Dgiezzar Pache might be compared as to influence and authority to one of the electors of Germany. He was the feudal lord of a great diſtrict around him, and ſuperſtition added weight to the authority he had obtained by his talents. His death transfers his dominions to another feudal lord, whoſe power will depend much on himſelf. The Pacha of Aleppo is ſaid to have been deſignated by the Grand Signior to the vacant Pachalich; and as Dgiezzar does not ſeem to have brought up any perſon to be heir to his dignity, he may gain poſſeſſion of the poſt without violence, and fix himſelf in the uſual ſtate of independence with reſpect to the ſupreme authority.

In Arabia the commotions excited by Ebd-el-Wachub have not ceaſed. His followers continue to carry devaſtation in various directions, and ſeem inclined to propagate their new opinions exactly in the ſame manner as the impoſtor whoſe religion they oppoſe. They retain the belief of one God, but reject the authority of Mahomet: and as far as robbers and plunderers have opinions, they are thus brought nearer to chriſtianity than the reſt of their Arabian neighbours. The fatal error they retain which has ſtigmatiſed both Chriſtians and Mahometans for many ages. They allow of the propagation of religious opinions by force; an opinion which has coſt the lives of many millions, eſtabliſhed inquiſitions, ſet man at variance with his neighbour on the moſt trifling occaſions, and prevented in every country, almoſt, in which chriſtianity has been made known, the good effects which it is calculated to produce. The United States of America are in great meaſure free from this taint; and, if no miſtaken policy ſhould alter their preſent diſpoſitions, the bitterneſs of religious zeal, which operates ſo much in Europe, will at the end of this century be unknown in that country.

In the American States peace and union prevail in a very great degree. The government has conducted itſelf ſo well, that there is every reaſon to believe that Mr. Jefferſon at the enſuing election will be re-inſtated in his preſidency. The country is divided into two parties, the Federaliſts and the Jacobins; the latter term not being uſed in the atrocious ſenſe it bears in Europe. The latter are predominant, as they contain all the agricultural intereſt; whilſt the former chiefly flouriſh in ſea-port towns, and are much attached to European politics.

The Weſt Indies preſent a very different aſpect. The blacks in St. Domingo have retorted the cruelties which they had experienced from the whites by a univerſal maſſacre. No leſs than twenty-ſix thouſand whites are ſaid to have been put to death by order of Deſſalines, who ſeems determined that the white colour ſhould no longer have any exiſtence in the iſland of St. Domingo. He has iſſued his orders, denouncing death againſt any of his ſubjects who ſhould marry a white woman, or even keep a white miſtreſs: and, in imitation of the Emperor of France, has eſtabliſhed a legion of honour, is coining money, and taking every ſtep to make the royal dignity permanent in his own perſon, as well as to ſecure the independence of the iſland. The preſent war gives him every opportunity of eſtabliſhing himſelf; and there is a general apprehenſion, that, in preventing the French from conquering the iſland, the Engliſh have done an irreparable injury to their own colonies.

At ſuch a criſis any miſunderſtanding between the mother country and a Weſt Indian iſland is to be deprecated; yet Jamaica is not in that ſituation which is the beſt ſuited to its own and

the intereſts of the whole empire. The whole may be traced to that unfortunate cauſe, which ſo frequently occaſions public and private diſquiets,—the want of money. The miniſter requires what the legiſlature of Jamaica deny that they can afford; and they inſiſt with great reaſon, that they have, in common with all his Majeſty's ſubjects, an unqualified right to protection, internal as well as external. About thirty years ago this colony agreed to allow an iſland ſubſiſtence for a number of troops ſent to them not exceeding three thouſand, which they have from that time performed with great liberality. When the troubles aroſe in St. Domingo, an additional force was ſent to Jamaica, on application from the iſland; but it was inſiſted on by the adminiſtration that the iſland ſhould pay for it. The great appearance of danger induced compliance, but not without remonſtrance; and in 1797, when more force was neceſſary, they were induced, from the fear of black troops being raiſed, to allow pay to 2000 European troops. However, the project of ſending black troops to the iſland was reſumed, and the ſecond Weſt India Regiment was actually landed in the iſland.

At the peace, Jamaica was called upon to take the whole expenſe of the 5000 European troops, and the aſſembly was informed that the black regiment ſhould be removed: but the aſſembly, claiming their right to protection, refuſed to give pay to any troops at all, but would keep to the terms originally agreed on for colonial ſubſiſtence to the three thouſand, if ſo many were upon the iſland. The governor conſidered this refuſal in ſuch a light, that the regiment of ſlaves was retained, and the 20th of dragoons removed. Accounts of this diſagreement between the governor and the aſſembly were ſent to England: the miniſtry ſided with the governor, and ſuch language was uſed as did not tend to ſoothe the exaſperation of the colonial aſſembly. However, in 1802, the governor aſſured the colonial aſſembly that the black regiment ſhould be removed, and no corps of that deſcription ſent without the concurrence of the houſe; and the demand is lowered from pay and ſubſiſtence for five thouſand to that for three thouſand men; with an intimation, that, unleſs this was agreed to, the black regiment ſhould not be removed.

The aſſembly received this threat with great indignation, a threat "that," they obſerve, "we muſt expect that a body of regimented ſlaves, introduced in oppoſition to the unanimous opinion of the inhabitants, and the collected voice of all who are intereſted in the welfare of this iſland, ſhall be continued in its boſom, the object of univerſal abhorrence, a ſingular monument of pertinacity in ſpeculative opinions, in oppoſition to practical and ſober experience; a body contemptible as the means of protection, formidable only in the danger of its example, and as an inſtance of an armed force kept up in the colony after it has been declared dangerous and unconſtitutional by the repreſentatives of the people."

This language ſhews the feelings of the iſlands, and it ſhould ſeem that nothing could be ſo impolitic as well as abſurd than to perſiſt for a moment in a meaſure which diametrically oppoſed the prejudices, if we may ſo call them, of every planter. A black regiment, a regiment of ſlaves, may excite ſcarce any remark in this country: in Jamaica the appearance of ſuch a body of men is revolting. The diſguſt occaſioned by it is inſuperable. To this cauſe of complaint are added others on the taxes of their produce. In 1799, the then miniſter, Mr. Pitt, conceived the project, that the foreign conſumer of Weſt India produce ſhould feed the exchequer by duties, and the uſually-allowed drawbacks and bounties were withdrawn. A ſtagnation of trade followed, and the planters were beyond meaſure injured. This did not hinder Mr. Addington in 1803 from laying on new duties: and in vain did the Weſt India planters and merchants of London ſtate their caſe in ſome important reſolutions drawn up on the 24th of June, 1803. The miniſter inſiſted that the conſumer paid all, whilſt the aſſembly of Jamaica ſtates "that they have nearly their whole income torn from them by duties which cannot even be alledged to fall on the conſumer, when nothing is left to the grower for labour or capital." The misfortune in this diſpute is, that no relief can be expected with reſpect to duties. The ſtrange notions of finance that now prevail, and the little attention to œconomy in the expenditure of public money, render every remark upon this head ſuperflu-

ous. Every year muſt add to the taxation; but great care ſhould be taken that no additional ſubject of complaint ſhould affect the remote parts of the empire. The inhabitants of Jamaica are not inferior in loyalty to any claſs of ſubjects, but the conduct of adminiſtration towards them too much reſembles that of the miniſters who occaſioned the loſs of America. The taking of Surinam increaſes for a time our conſequence in the Weſt Indies, but it is doubted whether the reſult will be very beneficial.

The conduct of our ambaſſadors ſtill excites much animadverſion on the continent. Mr. Drake is returned to England, and no ſatisfaction ſeems yet to have been made for the inſult in ſending him out of the country in which he was veſted with a diplomatic character; nor are the charges laid againſt him of violating that character, by being a party in the late French conſpiracy, entirely removed.

Mr. Frere, our ambaſſador at Madrid, has involved himſelf in an altercation, from which it is not probable that he can be extricated, but by a recal from his own or a diſmiſſal from the Spaniſh government. An article appeared in the Moniteur, a French paper, ſtating, that on the 10th of March a converſation took place between Mr. Frere and the Prince of Peace, in which Mr. Frere is ſaid to have juſtified aſſaſſination and murder in the preſent war between England and France, and the Prince of Peace to have reſented with the utmoſt indignation ſuch atrocious and abominable language. The charges, then in circulation againſt Mr. Drake and the Engliſh miniſtry rendered this language, ſuppoſed to have been uſed by Mr. Frere, more probable, and he felt as every Engliſhman labouring under ſuch an imputation muſt do, as long as there is any remains of our antient character in the nation.

The article inſerted in the Moniteur produced evidently this effect; for, about a month after, Mr. Frere wrote to the Prince of Peace, to requeſt him to declare, whether ſuch a converſation took place; to which the Prince replied in general terms, declaring the juſtification required by Mr. Frere, to be uſeleſs, as it was "in vain to reſtrain "the actions of men whom fortune "has not placed in our power," and that he had ſeen himſelf blackened in ſtill darker characters. This did not ſatisfy Mr. Frere, who in another letter complains of the evaſive anſwer received, and ſays to the Prince "your Excellency might have given a "very plain and very natural teſ- "timony in my favour, namely, "that the only time I ſpoke with you "upon the ſubject, I expreſſed an opi- "nion preciſely the reverſe of that "which the gazetteer pretended to cite." The Prince was not however to be perſuaded to give this ſpecies of ſatisfaction; in reply he attaches blame to the gazetteer for "believing him "capable of entering upon ſubjects un- "worthy of the greatneſs of ſoul, "which adorns him," and recommends to Mr. Frere to "let vague opinions "circulate in arbitrary prints."

Poor Mr. Frere was now in a greater dilemma, and unwarily introduces in his next letter "his own per- "ſonal honour, as well as that of his "ſovereign," and the good opinion of "the Spaniſh nation." The Prince takes advantage of the circumſtance, and will not believe that the "King of "England gives his miniſters direc- "tions derogatory from his majeſty and "dignity; and, reſpecting his high rank, "will not conſent to Mr. Frere's mak- "ing a court buſineſs of what is merely "perſonal." He informs the ambaſſador, alſo, that he is not a miniſter, and gives him a few hints, among which the following muſt have been not a little mortifying. "My ſincerity," ſays "the Prince," "has more than once "prompted me to caution you, Sir, that "ſome individuals about you could "do you neither honour nor cre- "dit; ſince their reputation being "blaſted in other courts, no opinion "could be entertained in this of their "morals. I have likewiſe," he adds, "mentioned ſeveral other things to "you, and it was perhaps owing to "my advices that you avoided their "conſequences: as, for inſtance, Ge- "neral Bournonville's affairs, when you "wanted to make yourſelf maſter of "his papers." In a poſtſcript he makes a more mortifying remark, that it was only from reſpect to his Britannic Majeſty, "that he anſwered the am- baſſador's laſt note."

The next day, April the 20th, Mr. Frere wrote again, informing the Prince that he had tranſmitted an account of this tranſaction to the Secretary of State in London, and, receiving no anſwer,

wrote again on April the 23d; but the Prince ſeemed determined to keep a dignified ſilence, and the unfortunate ambaſſador has not obtained any ſatisfaction on the ſuppoſed converſation, but, in addition to the vexation the report has occaſioned, is now divulged throughout all Europe as a perſon, who, in the eſtimation of the greateſt character in Spain, keeps very bad company. As of the only two perſons who knew any thing of this converſation, one is ſilent, and the other contradicts the account given in the papers, the public is left to its own conjectures.

The Bank of England has afforded more grounds for remarks on its conduct, by its refuſal to pay a note for a thouſand pounds, which the holder has compelled it to pay by an action. The caſe was as follows. Some years ago, a bankrupt, by the name of Noland, ſtated, in his anſwer to the commiſſioners, that he had loſt, in a journey to Briſtol, a pocket-book containing notes to the amount of five thouſand pounds. This did not ſatisfy his creditors; and he was confined in Newgate upwards of ten years. On the 23d of July laſt the plaintiff purchaſed, through his correſpondent at Embden, bills on London, and among them this note of a thouſand pounds; which, to ſave him in the cauſe, was allowed to be one of the notes loſt by the bankrupt. On applying to the Bank, payment was refuſed. Evidence was brought into court, that the bill was fairly bought in Embden, and bills drawn on the credit of the plaintiff on houſes in London and Holland were given in exchange for it. The counſel for the Bank inſiſted that the note carried its own diſgrace upon it, and that no man could fairly take a note of ſuch an amount which had been outſtanding ſuch a length of time. To this the counſel for the plaintiff would have replied, but the jury declared that it was unneceſſary: they were perfectly ſatisfied, and gave a verdict for the plaintiff; by which the Bank is under the neceſſity of paying the bill it had iſſued.

The Houſes of Lords and Commons have gone through a great deal of buſineſs, but with little or no debate. The victory obtained by the miniſter over his opponents has left him in full poſſeſſion of the field, and the nation ſees, of courſe, without ſurpriſe, and apparently with indifference, immenſe preparations for future taxation. The bill for the abolition of the Slave Trade received, as we intimated, its quietus in the Houſe of Lords, and its mover will probably think no more of it till towards the end of the ſeſſions for next year, when a ſimilar motion will meet with a ſimilar fate. If he is really in earneſt, he will leave no pretext to the Houſe of Lords to diſmiſs it for want of time, but make it one of the firſt motions next year. The labours of the committee on the Middleſex Election came to a termination, and afforded many objects for reflection.

The Middleſex Election had excited public curioſity, and the length of the ſcrutiny, and the various conjectures made upon its reſult, rendered it doubtful who, at laſt, would be the ſitting member. The determination of the committee was more mortifying to one party than even all the public odium that had been caſt upon it during the election, A few days before that election, Mr. Mainwaring conceived him ſelf to be ſure of his ſeat. He had not, indeed, any of the leading intereſts of the county, but he was favoured by the adminiſtration, and his ſituation as a police magiſtrate gave him, from the ſtrong motives of hope and fear, a very great influence on a numerous body of freeholders. When Sir F. Burdett ſtarted, he ſoon proved to the mortified candidate that, whatever might be the number of votes on either ſide, the hearts of the county, or, we might ſay, of the whole kingdom, went with the new candidate. The name of the Baſtille affixed to a new priſon, and a priſon in which men untried had endured far greater ſeverities and deprivations than were practiſed in the Baſtille of France for the laſt hundred years, excited the honeſt indignation of every Engliſhman: the connection of Mr. Mainwaring with that priſon was in part known to the public: to what extent it reached the ſurmiſes were various, and ſome, probably, exaggerated. The difficulties thrown in the way of thoſe who wiſhed to bring to light the myſterious proceedings in that priſon excited greater apprehenſions of its horrors and the report at laſt publiſhed by authority, and confirming many of the charges thrown out againſt it, indelibly fixed the ſtigma on thoſe who had ſhewn themſelves its moſt zealous partiſans. All conceived themſelves indebted to Sir F. Burdett for calling the attention of the nation to the ſubject; and never was there known a more ge-

neral and deciſive expreſſion of public opinion.

The friends of Mr. Mainwaring could not be convinced by any thing they ſaw or heard. They declared the whole to be faction, repreſented every one who favoured their opponent as jacobinical, and thus unwittingly increaſed the number of Jacobins from the reputed number of eighty thouſand to upwards of a hundred and fifty thouſand in one county; for more than that number attended Sir F. Burdett in his triumphant entry into London on gaining his election. The majority in his favour was ſmall, and, in a conteſt of this kind, it could not be unknown to both parties that there were many bad votes. It was aſſerted, therefore, that on the ſcrutiny it would appear that the greater part of Sir F. Burdett's votes were fictitious; whilſt on the ſide of Mr. Mainwaring there were ſcarcely any but real freeholders. A ſevere ſcrutiny took place, which ended in Mr. Mainwaring's favour; giving him a majority of two, and between fifty and ſixty votes whoſe merits were not aſcertained. It may be ſaid, then, with ſome degree of probability, that Mr. Mainwaring had between twenty and thirty votes more than Sir Francis; a ſuperiority ſo ſmall, as entirely confounded all that had been ſaid on the weakneſs of Sir F. Burdett's intereſt, and proved, that, with all the advantages of Mr. Mainwaring, from ſituation, from connection, from influence of government, and from former ſuppoſed ſervices to the county, there was little or no attachment to his cauſe; and that his conduct had not been, as he vainly imagined, very favourably received by the county.

But the great cry of the partiſans and the friends of Mr. Mainwaring was againſt faction, and, as they pretended, in favour of order and good government. How far they had ſuperior claims on theſe accounts, it would be needleſs to enquire; but the determination of the committee has ſhewn, that reſpect for the laws of the kingdom had no more influence upon this ſuppoſed immaculate party than it pretended was the caſe of their adverſaries. Mr. Mainwaring was declared to have the greater number of votes; but he did not on that account obtain his ſeat in parliament; and he not only did not obtain it, but his criminal conduct on the ſubject of the election was ſuch, that he was declared incapable of holding a ſeat during the preſent parliament. He who is a magiſtrate for the county, the chairman of the juſtices, who is continually paſſing ſentence on the puny offenders of the law, whoſe deciſions from the bench are accompanied with ſtrong appeals to conſcience and honour, the dictates of law, and the ſentiments of pure religion; he who made ſuch terrible outcries againſt his opponent for irregularities, tumults, and diſorder (though perhaps in ſo great an election there was never ſo little of either); he, who, bound by ſo many ties to ſupport law, and order, and juſtice, is, himſelf, found guilty of violating theſe laws; he who pretended ſuch a regard for the purity of election is now known to have holden it in contempt; he, who ought to have ſet the example to others of the ſtricteſt attention to law, has, by the breach of the law, rendered inefficacious all his endeavours to obtain a ſeat in parliament.

It is doubtleſs extraordinary, that, after ſo long a trial of the difficulties attending the preſent mode of election, a better is not adopted. If large collections of people are to be aſſembled in one place, a degree of irregularity is to be expected. If names are to be written down, confuſion is likely to take place in copying the name or the freehold. Diſputes will ariſe at the booth, and the time of the voter may be afterwards taken up in proving his right to a vote before a committee of the Houſe of Commons. All this would be obviated by the votes being taken in the pariſh where the freehold lies: the return from each pariſh might be made by the conſtable to the high conſtable of the hundred, and from him to the ſheriff: thus little time would be loſt on the moſt conteſted election; the advantages of a popular meeting would be enjoyed by the firſt aſſembly of the county to open, and another at the end of fifteen days to declare, the ſtate of the poll, and to cloſe the election. Such enormous ſums as were waſted on the Middleſex Election might then be employed in more noble and uſeful purpoſes. When an evil is ſeen, it doubtleſs ought, if poſſible, to be remedied; and all parties in England are intereſted to make elections the leaſt expenſive poſſible, and to give to the voter every facility in voting, as well as ſecurity that the value of his ſuffrage ſhall not be injured by perſons intruding themſelves who are not poſſeſſed of a freehold in the county.

There was a debate in the Houſe of Commons on the dollar bank bill, a bill of a moſt extraordinary nature, as, by giving ſo ſtrong a ſanction to this new ſpecies of coinage, in which the King's head on one ſide, and the bank token on the other, denotes the connection between the ſtate and the bank: it is a ſtrong preſage, that the ſyſtem is to be continued which fills the bank with wealth, to the injury of the nation, and which in no country of the world has been hitherto purſued without the deſtruction of both parties.—Another queſtion ſtill more deeply intereſted the public, and the manner in which it was introduced and ſupported does great honour to Mr. Whitbread. A ſervant in Scotland had been diſmiſſed from his maſter's ſervice for going, in contempt of his orders, to attend a volunteers' drill, and the Lord Advocate of Scotland, without conſidering the reaſons of the maſter, wrote a letter to the Sheriff Depute of the county, putting the maſter into an abſolute ſtate of political excommunication, that his property was not to be protected in caſe of invaſion, nor compenſation made to him for his loſſes.—Such an epiſtle would have brought on the writer in England deſerved chaſtiſement; but in the northern part of this iſland very little indignation was excited at this act of violence on the part of an officer entruſted with great power. Mr. Whitbread brought the queſtion before the houſe with a view to have the writer diſmiſſed from an office which he had in ſo flagrant a manner abuſed; and the Lord Advocate, in his vindication, took high ground, talked of the high powers with which he was veſted, and which evidently deſerve more enquiry; and expreſſed a confidence that, if the language uttered againſt him that night had been made uſe of in the north, a hundred thouſand mouths and arms would be open and extended in his defence. The motion was got rid of by the previous queſtion; but if the Lord Advocate has eſcaped this time, and the apology of over-ardent zeal for his country is admitted, we truſt that the leſſons he has received on this ſide of the Tweed may be not without ſome good effect, when he is called upon to exerciſe his powers in his own country.

The finance queſtions occaſioned merely a few remarks. Sixteen thouſand pounds were requeſted for the Britiſh Muſeum, for apartments to depoſit the remains of antiquity from Egypt, which made room for ſome hints on the preſent ſtate of acceſs to that national repoſitory. The demand for twenty-eight thouſand pounds for Sierra Leone, placed the managers of that company in a very awkward ſituation: the ſhares were ſaid to be at ninety-five per cent diſcount: the company had loſt nearly three hundred thouſand pounds: and the whole was termed a job. The directors, indeed, have a heavy taſk impoſed on them to juſtify themſelves both to the company and the nation; for the whole concern has, from the beginning, been under the management of the ſame perſons, who, in their private concerns, ſeem to poſſeſs every talent requiſite for increaſing or ſecuring property.

Mr. Johnſtone's reſolutions may probably occaſion ſome enquiry. They begin with ſtating, that the national debt amounts to five hundred and ſixty ſeven millions; and, it is aſſerted, that the total ſum to be raiſed in the year 1804 is 77,846,179*l.*, and the receipts to anſwer it amount to only 76,073,930*l.*, leaving a deficiency of 1,772,249*l.* We are now too much accuſtomed to millions, and ſtate accounts are too intricate for any great attention to be paid to them. It requires the talents of a Morgan to enter upon the inveſtigation; and where money, or, rather, its repreſentative, is ſo eaſily had, nothing but a national calamity can prevent a rapidly-increaſed expenditure. When the whole landed property is mortgaged to pay the intereſt of the debt, the conflict between the debtors and the creditors will preſent ſome curious reſults, probably very different from any new projects treated of by theoretical politicians.

The prize agent bill has been, as we expected, diſmiſſed; and this brings us to the conſideration of the naval enquiry introduced by the preſent miniſter, when out of office, the 15th of March. Mr. Pitt entered upon it in a very ſolemn manner, and he contended that our naval force was much inferior and leſs adequate to the exigency of the danger than at any former period, and that the Admiralty was guilty of groſs neglect in not providing veſſels fit for action in ſhoal water, which, he conceived, to be ſufficient grounds for an addreſs to his

Majeſty for additional vigour in naval preparations. Another ſubject was, the contracts entered into by the Admiralty; and then an enquiry, whether the ſtate of the navy, at the beginning of the war, required increaſe or diminution, which would lead to a blame on the Admiralty for not having taken the proper ſteps to increaſe the navy, as would appear by a liſt of the ſhips built in the King's yards in 1793 and 1801.

Mr. Tierney, in oppoſition, contended that theſe motions were brought forward without any grounds at all.—A cenſure is moved for upon the Admiralty at the time that the enemy's ports are ſealed up, our commerce every where protected, and trade flouriſhing in a degree beyond example.—The firſt Lord of the Admiralty was once an object of panegyric to the mover of the queſtion, whom he would now criminate for want of ſkill, altho' he has uſed exertions which entitle him to the utmoſt confidence of the public. His Lordſhip might, indeed, be called parſimonious, and his diſſatisfaction at contractors be diſpleaſing to thoſe who made ſuch uſe of them; yet the experience of that expenſive mode of building ſhips might be ſurely a ſtrong juſtification. A want of men, or of ſhips, has been heard only in the houſe; and a character deſerving ſo much from his country is not to be attacked in this manner.

Sir C. Poole ſtated, that in forty-eight hours after the knowledge that hoſtilities were to commence, a ſquadron ſailed for the blockade of Breſt. Others were ſoon ſent to Toulon and Ferrol, the Texel, and Fluſhing; and the zeal of thoſe fleets would ſoon determine which was right, the mover of the queſtion, or the firſt Lord of the Admiralty. As to the gun-boats, thoſe now in ſervice were better than the gun-brigs laſt war, which were well known to have been a mere job; and the alertneſs of our fleets, and the diſmay of the enemy in their own ports, completely refuted every charge that had been made on the firſt Lord. Admiral Berkeley conteſted the propriety of calling the gun-brigs of laſt war a job; and he aſſerted, that, if a ſufficient number of gun-veſſels, of a proper conſtruction, had been built and manned, the junction of the enemy's flotilla at Boulogne might have been prevented. Plans had been ſent to the Admiralty, which were treated with great contempt; and the only fault he could find with the motion, was, that it did not go far enough. He wiſhed to ſee an enquiry into every part of the naval ſyſtem, the ſtate of ſhips, ſtate of dock-yards, want of ſtores and artificers, and the defalcation of 800 ſhipwrights leſs than the uſual war eſtabliſhment: and he did not heſitate to affirm, that, if the preſent ſyſtem of the Admiralty was continued, the moſt fatal calamity might be apprehended.

Sir E. Pellew rejoiced that he had heard from this debate that there were upwards of a thouſand veſſels at Boulogne, as we now know where they are, and our cockle ſhells alone, as a very manageable and active part of our force has been termed, will give a very good account of them. The gun-boats that have been recommended are the moſt contemptible force that can be employed; and as to the enemy paſſing the ſeas through our blockading and protecting ſquadrons, he could not, from his profeſſional knowledge, admit for a moment the probability. The navy was at no time better found or better ſupplied, nor our men better fed or better clothed. The enemy does not dare to cope with us; and ſo completely had the French commander at Ferrol been deceived, that the gallant admiral was perſuaded that he was ſuppoſed to have twelve inſtead of ſix ſhips under his command.

Mr. Wilberforce conceived that, in ſuch a criſis, which required great fortitude and judgement, the queſtion ſhould be diſcuſſed gravely and ſedately: the ſervices of the firſt Lord of the admiralty were not ſufficient grounds againſt an enquiry: a primâ facie caſe had been made for it, and he had heard no ſolid argument againſt it. As to the content of the country, he knew that in this reſpect he trod upon tender ground; but he muſt aſſert, and moſt ſolemnly, that from much converſation with profeſſional men in the navy, and every department connected with it, a general diſſatisfaction prevailed of the conduct purſued during this war by the Admiralty; and, notwithſtanding the reſpect he had for the firſt Lord, he felt himſelf bound to declare, that he was fully convinced of the propriety of the motion.

Mr. Sheridan reprobated the language uſed by the laſt ſpeaker on the

diſſatisfaction which he ſuppoſed to prevail on the conduct of the Admiralty, and which he could have learned only from diſſatisfied unemployed officers; not from ſuch officers as on this night had given ſo noble a teſtimony to the contrary. There might be, and he doubted there was, conſcientiouſneſs in the laſt ſpeech; but it was extraordinary, that, with profeſſions of ſincere reſpect, never was a character ſo much calumniated. The grounds of the reſpect, however, are notorious, and the calumny reſts on hearſay evidence. There is no neceſſity for enquiry, and to enter upon it would imply a ſuſpicion for which there is not the leaſt ſhadow of excuſe. But who is to be recommended to occupy the ſtation which the preſent Lord fills with ſo much honour? What good can be produced by papers relative to the navy in the laſt war? What is the benefit of contraſting together the characters of Lord Spencer and Lord St. Vincent? Would any ſtranger heſitate to brand the preſent motion with factious and party motives? As to the gun boats, ſo great favourites of the mover of the queſtion, Sir E. Pellew had delivered a judgement of the firſt conſequence; and, from that, it is not ſurpriſing that they ſhould be held in contempt by naval men. Out of 120 gun boats in commiſſion in the laſt war, ſcarcely any were retained as uſeful; and ſixty-two of them, purchaſed by contractors, were worſe than the reſt, and of the whole number eighty-ſeven were ſold almoſt for nothing.

An admiral has declared that he had ſent in a plan to the Admiralty for the deſtruction of the flotilla, the production of his own head; and doubtleſs, from the ſpecimen given of it, there was ſtrong proof of gallantry in owning it. Every intelligent naval officer reprobated the gun boats; and whatever might be its uſe on ſhallow water, it cannot be compared with the utility to be derived from large veſſels on our own coaſts. As to the number of men employed, the Admiralty had thought 100,000 inſufficient. Their judgements might fairly be ſet againſt the mover's diſapprobation; and it was not the leaſt of their merit that they had collected ſuch a force with ſo little inconvenience to the country.

But theſe complaints are too frivolous for any one ſeriouſly to join with the corrupt band of detected ſpeculators who are cenſuring the Admiralty. The board is reſpectable in the eſtimation of all but miſtaken partiſans or fraudulent contractors, who are indignant at its ſolicitude to detect fraud, and to recover and to ſpare the public money. Let the five reports of the commiſſioners appointed to enquire into the abuſes in the naval department be read, and the foul corruption and abominable artifices with which the Admiralty has had to ſtruggle will be ſeen. Two thouſand pounds have been paid for cooper's work not worth 200l. The plunder practiſed on the ſeaman by prize agents is diſplayed in a manner which muſt excite the gratitude of the country to the noble Lord for inſtituting this inquiry, which has brought about him a hoſt of hornets. It was the prejudice of defeated vice againſt triumphant virtue: but while they were his foes, who battened on the ſpoils of their country, Lord St. Vincent would continue in that glorious courſe, as he had done on the memorable 14th of February, 1797. His fair fame cannot be injured by the aſſertions of any member, and he will be entitled to the applauſe and protection of the country.

Mr. Fox concurred in the praiſes beſtowed on the firſt Lord, yet did not ſee that they were to defeat the motion; but, on the contrary, he thought that the beſt way to teſtify his reſpect was to give a vote for the motion. A ſtur on the reputation of Lord St. Vincent would be a loſs to the country: let then ample means of enquiry be afforded, and his triumph would be more complete, ſatisfactory, and glorious. The defenders of Lord St. Vincent ſeemed to have only two courſes to purſue,--either to ſay that no caſe had been made out, and then refuſe papers, or to produce all the papers, and then call for the cenſure or acquittal of the houſe. The conduct of the miniſters does neither: they admit enough to countenance ſuſpicion, but not enough to wipe it clear away. They would defend Lord St. Vincent as they would do themſelves: they would place him on their own level, and obtain the precedent of his great name to reſiſt enquiry. Knowing the conduct of the firſt Lord a contraſt to their own, they wiſh to make a common cauſe with him. No one can think too highly of Lord St. Vincent; his actions in war entitle him to fame and honour;

but if on the 14th of February he vanquiſhed a foreign enemy, he has ſince that time waged a war no leſs difficult with jobs, and contracts, and frauds.

The mover ſeems to have made out little or no caſe. A compariſon of the number of gun boats affords no concluſion, unleſs it is proved that it was not adequate to the exigency of the caſe. Our ſtate of defence alſo muſt be judged upon a general ſyſtem, and not upon any particular point. Had the motion been generally for papers, ſome doubts might have been entertained on the enquiry; but as, if the papers now called for are refuſed, ſome ſtur would fall upon the firſt Lord, both private friendſhip and public duty preſcribe the vote in favour of the motion.

The miniſter was ſatisfied that no ground had been laid for enquiry; and there was no difficulty in perceiving, why certain papers ſhould be allowed and others refuſed, namely, according as it would be convenient or inconvenient to the public ſervice. His friendſhip for the firſt Lord would induce him to give the motion his negative. As to the gun boats, he could not conſent to degrade our navy to the ſame level with the miſerable ſpecies of force employed by the enemy: with giants at our diſpoſal, it would be abſurd to employ pigmies. On the ſuppoſed deficiency of ſhipwrights, he ſhould obſerve only, that there were more men now in the yards than during the firſt year, and only fifty-eight leſs than during the higheſt year of laſt war. It is becauſe Lord St. Vincent has ſhewn himſelf an inexorable foe to abuſes, and laid the axe to the root of the tree, that he has incurred ſo much obloquy; and ſurely nothing can be more deprecated than at ſo critical a moment to throw ſuſpicion on ſo important a branch of the public defence, and waſte the time and attention of the houſe upon unneceſſary enquiries.

Mr. Ponſonby, Mr. Sturges Bourne, Sir W. Browne, Mr. Courtenay, Mr. Burroughs, Mr. Fonblanque, ſpoke in favour of the motion; it was reſiſted by Mr. J. Jones and Captain Markham: and Mr. Pitt, at a late hour, made his reply to all objections, in which his language was diametrically oppoſite to that he was accuſtomed to uſe, when in power, to refuſe papers. He urged that the refuſal of papers was as much as to ſay, Do not enquire into our conduct, for there are certain facts which cannot bear public inveſtigation: give us unlimited confidence, believe in our profeſſions of vigilance, but do not attempt to inſtitute an enquiry, for we can never conſent to ſuch a meaſure. This ſpecies of confidence was reprobated in the ſtrongeſt terms, and the ſupporters of adminiſtration were, particularly Mr. Tierney, treated with great irony. Lord St. Vincent was allowed to have great merit as an admiral, but it was denied to him in his preſent capacity; and it was allowed, that the motion for papers was to caſt blame upon his Lordſhip; and in bringing forward the ſubject for diſcuſſion Mr. Pitt did not heſitate to declare, that he had no other motive than merely to diſcharge his duty to his country. A diviſion then took place, when a hundred and thirty voted with him, and two hundred and one againſt the queſtion. The worthy firſt Lord is now removed: he had laboured hard to cleanſe the Augean ſtable; it will be ſome time before his labours in every department will be entirely overthrown; but the general ſentiment in the houſe correſponded with that of the country, that, in warring againſt the foreign and domeſtic enemy, againſt foes abroad, and peculators at home, Lord St. Vincent had diſplayed equal honour, courage, integrity, and reſolution.

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REPORT of DISEASES in a WESTERN DISTRICT of LONDON, *From June 23 to July 23, 1804.*

ACUTE DISEASES.	
Quartan	1
Sore Throat	2
Catarrh	13
Inflammation of the Bowels	1
Cholera	1
Peripneumony	1
Summer Fever, or Synochus	5
Meaſles	3
Scarlet Fever and Sore Throat	4
Acute Rheumatiſm	2
Dyſentery	4
CHRONIC DISEASES.	
Cough and Chronic Dyſpnœa	11
Head-ache	7
Dyſpepſia	16
Dyſuria	4
Chronic Rheumatiſm	12
Aſthenia	12
Lumbago	4
Euterodyne	2
Diarrhœa	6
Painters' Colic	2
Palſy	2
Epilepſy	1
Hæmoptoe and Conſumption	5
Piles	1
Amenorrhœa	4
Menorrhagia	2
Hyſteria	2
Leucorrhœa	3
Cutaneous Eruptions	7
INFANTILE DISEASES.	
Worms	2
Meſenteric Conſumption	1
Diarrhœa	2
Hydrocephalus	1
	146

The moſt obvious remark which is ſuggeſted by a peruſal of the preceding liſt, is, that no one diſeaſe has been particularly prevalent: the ſpring and winter, indeed, have been unuſually free from every ſort of epidemic; and the progreſs of the ſeaſon has been ſcarcely marked by the common variation of diſeaſes. The fact is ſomewhat adverſe to our general ſpeculations on this ſubject; for although the late ſeaſon has been mild on the whole, it has been of very irregular temperature, and the tranſitions frequent, great, and ſudden. To the general mildneſs, perhaps, we may attribute the abſence of epidemic complaints; whilſt theſe viciſſitudes will account for the large proportion of catarrhal and rheumatic diſorders which have occurred in the preſent month. In the latter end of the month of June there were a few days of extreme heat, and a ſingle caſe of cholera then occurred. The number of bowel complaints ſeems to be, at preſent, increaſing, and ſeveral have aſſumed the dyſenteric type. It may be remarked, that, in the latter inſtances, inſtead of the uſual mode of alternating opiates and laxatives, the combination of the two remedies has been very advantageous. A pretty full doſe of opium and calomel given at bed time ſoothes the pain, procures reſt, and effects the complete evacuation of the inteſtines, with ſcarcely any ſubſequent irritation, ſuch as a purgative given alone, or *after* an opiate, is very apt to excite. The teneſmus is thus more completely removed, and the bowels reſume more readily their natural functions.

The diſeaſes under the titles of dyſpepſia and aſthenia conſtitute, as uſual, a large proportion of the complaints of the lower claſſes of the metropolis. They ariſe from all thoſe cauſes which derange the digeſtive organs, or materially diſturb the repoſe of the mind; and are, therefore, not likely to ceaſe to exiſt in a crowded population, where ſedentary occupations and immoral habits are among the numerous and unavoidable evils.

DOMESTIC INCIDENTS;

Moſt important Marriages, Deaths, &c., in and near London: together with Biographical Memoirs of eminent Perſons deceaſed.

THE foundation of two very old houſes, in Duke-ſtreet, Mile-End New Town, gave way on the 17th July, and the wretched inhabitants, conſiſting of eight poor families, were buried in the ruins. This diſtreſſing event happened about half paſt ſix in the morning, and the individuals were only

awakened from ſleep by the deſtructive crash. The alarm in the neighbourhood was very great, and thoſe who firſt ruſhed to the ſpot imagined the premiſes to be on fire, as the clouds of duſt, which had the appearance of ſmoke, veiled the true calamity: a ſcene, however, ſoon preſented itſelf, that left no room for doubt. The unfortunate victims were heard to utter the moſt dole ul groans, and ſupplicate for aſſiſtance from beneath the ruins! The readineſs of the by-ſtanders to afford relief was very praiſe-worthy: they quickly removed the upper beams and heavy timber, and, liſtening with attention whence the ſounds proceeded, ſoon releaſed no leſs than thirty-ſix perſons from their deplorable ſituations; moſt of them naked and much bruiſed, but, aſtoniſhing as it may appear, not one life was loſt, nor were any bones broken. The tenant of one of the houſes, named Box, on being taken out, and finding that his wife and children were miſſing, reſolutely reſcued them himſelf, though much wounded; and another, named Nicholſon, ſupported a piece of timber in a moſt perilous manner, until his wife got out; after which the whole maſs again gave way, and he was dreadfully hurt about the head and breaſt before he could be extricated.

MARRIAGES, DEATHS, &c., IN AND NEAR LONDON.

Married.] At Fulham Church, by the Biſhop of London, Geo. Polhill, Eſq. of Chipſtead Place, Kent, to Miſs Porteus, of Fulham Place.—At Lady Perth's houſe, in Groſvenor-ſquare, by the Biſhop of London, the Earl of Moira, to the Counteſs of Loudon.—Lord Viſcount Hinchinbroke, ſon of the Earl of Sandwich, to Lady Louiſa Corry.—Major Mitchell, of the 26th regt. of foot, to Lady Harriet Somerſet, daughter of the late Duke of Beaufort.—At Eaſt Sheen, Surry, Mr. John Harriſon, of Manſion-houſe-ſtreet, banker, to Miſs Hay, niece to Sir Brook Watſon, Bart.—Irving Brook, of Chriſtopher-ſtreet, to Miſs Frances Longley.—At St. Pancras, the Rev. Francis Dodſworth, of Dodington, Kent, to Miſs Croft, daughter of the late T. C. Eſq. of America-ſquare.—At Richmond, J. F. Ferguſſon, Eſq. of Beaufort, South Carolina, to Miſs Macklin, of Red-Lion-ſquare.—At St. Mary-le-bonne Church, Samuel M'Morris, Eſq. of the Madras Eſtabliſhment, to Miſs Vangelder, eldeſt daughter of P. M. V. Eſq. of Upper Norton-ſtreet.—Charles Wm. Rolus, Eſq. of Grove Place, Hackney, to Miſs Sarah James, third daughter of T. J. Eſ. of Brownings, Eſſex.—Wm. Tucker, Eſq. of Eaſt-ſtreet, Red-Lion-ſquare, to Miſs Yeandall.—Col. Thos. Bowſer, to Mrs. Ann Bradie, of Keppell-ſtreet, Bedford-ſquare.—At St. James's Ch. Wm. Head, Eſq. of Milton, Bucks, to Miſs Stanley, of Cottingham, in Northamptonſhire.—Mr. T. Norton, to Miſs A. Taylor, of Holt, Norfolk.—At Mary-le-bonne Church, the Rev. Francis Lee, to Miſs Ball, ſiſter to E. H. B. Eſq. ſucceſſor to the late Adm. Sir Edw. Hughes.

Died.] At her houſe in Harley-ſtreet, aged 83, the Hon. Lady Salusbury, of Offley Place, Herts, and of Branſbury, Middleſex, relict of Sir T. S. formerly Judge of the High Court of Admiralty.—John Reginald Pole Carew, youngeſt ſon of R. P. C. Eſq. M.P. of New Cavendiſh-ſtreet; and a few days afterwards, Mrs. Pole Carew.—Peter Holford, Eſq. Sen. Maſter in Chancery.—At Kingſton, in her 83d year, Mrs. Knowles, relict of the late Rev. J. C. Knowles, Rector of Tetcham, and Vicar of Effingham, in Surry.—At Brentford Butts, Mr. Andrew Shiels.—Mr. Geo. Cawthorne, of the Britiſh Library, Strand.—In Charlotte-ſtreet, Bedford-ſquare, aged 64, Mrs. Hall, relict of R. H. Eſq. many years a Director of the Hon. Eaſt India Company.—At Twickenham, aged 74, Mrs. Charlotte Soame, of Thurlow, Suffolk.—In Glouceſter Place, New Road, General Edmeſton, Col. of the 1ſt Royal Garriſon Battalion.—In Bennet ſtreet, Mrs. Fraine, relict of Capt. F.—At South Lambeth, aged 77, Mr. R. Farran.—In Charlotte-ſtreet, Bedford-ſquare, Mrs. Ann Allen, wife of J. A. Eſq. of the Iſland of Barbadoes.—Of a putrid fever, aged 24, John Cowley, M. D.—At Hackney Terrace, aged 76, Alexander Coutts, Eſq. formerly merchant, of Princes-ſtreet, Bank.—In his 28th year, Samuel Moncelin, Eſq. one of the Moneyers of his Majeſty's Mint.—At Lady Webſter's, in Charles-ſtreet, Berkeley-ſquare, Thos. Chaplin, Eſq. of Riſeholme, Lincolnſhire.—Mrs. Mills, of Covent-Garden Theatre.—In Hatton-ſtreet, the Rev. James Davies, many years miniſter of St. James's, Clerkenwell.—Wm. Whitmore, Eſq. of College-ſtreet, Weſtminſter.—At his chambers, New-Inn, Lincoln's-Inn, aged 56, Wm. Belchier, Eſq.—In Little Argyle-ſtreet Mrs. Howells, widow of John Howells, Eſq. of Prinknaſh Park, Glouceſter-

ſhire. In Lincoln's-Inn-Fields, Mr. Ord, one of the Maſters in Chancery; and, the ſame day, Mr. Oldfield, alſo a Maſter in Chancery for fifty years, and one of the Governors of the New River Company.—Mrs. Clements, wife of J. C. Eſq. of Upper Groſvenor-ſtreet.—Aged 74, Benj. Bunn, Eſq. many years Deputy of Portſoken Ward.

PROVINCIAL OCCURRENCES;

With an Account of the principal Marriages, Deaths, &c., under the Heads of the different Counties: arranged in alphabetical Order.

BERKSHIRE.

MARRIED.] The Rev. Matthew H. Luſcombe, of Clewer, near Windſor, to Miſs Harwood, only daughter of Harry H. Eſq.

Died.] Aged 76, Mr. Wm. Taylor, of Barton Farm, near Abingdon.—At Huntetcombe, Sir B. Gore, Bart.

BUCKINGHAMSHIRE.

One of the moſt tremendous ſtorms of thunder and lightning ever remembered was experienced at Hanſlope the 24th of June. It ſeemed to come from the W.S.W. and continued for a conſiderable time. While the villagers were ſeeking for ſhelter in their cottages, they were alarmed by the falling of the ſpire, and of the venerable and antient church, which was laid in ruins with a moſt awful craſh, after ſtanding the teſt of three centuries. The ſpire was 186 feet high, and was built by Sir Chriſtopher Wren.

Died.] At Salt-hill, on her way to Briſtol, for the recovery of her health, Mrs. John Woodcock, wife of John W. Eſq. of Bloomſbury Place, ſecond daughter of the Hon. Sir Beaumont Hotham, Knt. one of the Barons of the Court of Exchequer.

CAMBRIDGESHIRE.

Married.] The Rev. John Martyn Longmire, late of Sidney College, to Miſs Fox, daughter of John F. Eſq. of Dean, in Bedfordſhire.

Died.] At Bourne Houſe, G. Webb, ſen. Eſq. late of the Iſland of Nevis.—At Shirehampton, William Williams Hewett, Eſq. late of Trinity College, Cambridge, nephew to the preſent Lord Litford.

CHESHIRE.

Married.] At Minſhull, Luke Bennett, Eſq. of Dimſdale, near Newcaſtle, to Miſs Kent, eldeſt daughter of the Rev. R. K. of the former place.

Died.] John Furley, Eſq. of King Street, Cheſter, formerly a banker in London.—At Parkgate, Mrs. Mainwaring, of the Welch Row, Nantwich, mother of Sir H. Mainwaring Mainwaring, Bart. of Peover.

CORNWALL.

Married.] At Conſtenton, Mr. R. Crowgrey, merchant, of Falmouth, to Miſs Joanna Bolitho, youngeſt daughter of the late Jas. B. Eſq. of Treviſſees.—At Dawlith, Ed. Wm. Stackhouſe, Eſq. of Pendarves, to Miſs Triſt.

Died.] Mrs. Prideaux, wife of H. P. Eſq. of Marazion, and ſiſter to Sir John St. Aubyn, Bart.

DERBYSHIRE.

Married.] At Chapel-le-Frith, the Rev. Thos. Pinder, of Congleton, to Miſs Sarah Yeates, of Caſtle Naze.

DEVONSHIRE.

Married.] At Plympton, the Rev. Mr. Arſcot, Vicar of Rame, to Miſs Strode, of Newnham Park.

Died.] At Modbury, in her 85th year, Mrs. Ann Bridgman, relict of the late Rev. G. B.—At Elsfordleigh, aged 26, Mrs. Couch.—At Exeter, Mr. Chas. Clap, ironmonger.—At Plymouth, aged 56, Miſs M. Hunn.—At Newton Buſhell, aged 68, John Burton, Eſq. of Jacobſtowe.—At Plymouth, Geo. Drake, Eſq.

ESSEX.

A labouring man, returning home with a lighted pipe, incautiouſly knocked out the aſhes among ſome ſtraw, and other inflammable matter that laid in a heap cloſe by the range of warehouſes at the back of the town of Grays, which had been long uſed as granaries. The conſequence was, the lighted tobacco, after ſmothering for a few hours, burſt into a flame, and, before aſſiſtance could be procured, the whole range of buildings, with ſeveral thouſand quarters of wheat and flour, were entirely conſumed.

Died.] The Rev. Mr. Hawkins, Vicar of Halſtead, Rector of Willingham Spain, and a Magiſtrate of the county.—At Ham Common, H. Theoph. Met-

calfe, youngeſt ſon of Sir Theophilus M.

GLOUCESTERSHIRE.

Married.] Samuel Whittuck, Eſq. of Bitton, to Miſs Ann Hooper, daugh. of J. H. Eſq. of Lambridge.—Mr. Benj. Butler, of Painſwick, to Miſs Johnſon, daughter of Joſ. J. Eſq. of St. Thomas, near Exeter.

HAMPSHIRE.

Married.] At Rumſey, Frederic Chas. Wilſon, Eſq. of Lincoln's Inn, London, to Miſs Fletcher, daughter of Wm. F. Eſq. of Lee Houſe, Wincheſter.—At Ringwood, Mr. M. Townſend, to Miſs Jane Caroline Duby, eldeſt daughter of the Rev. John D.

Died.] At Newport, in the Iſle of Wight, Major Jas. Akerman, of the Hon. Eaſt India Company's ſervice.—Miſs Sophia Mant, daughter of the Rev. Dr. M. of Southampton.—At Sutton, the infant ſon of the Rev. Geo. Hutton, B. D. Vicar of that place.—At Southampton, Mrs. Baſtide, widow of the late General B.

HEREFORDSHIRE.

Married.] John Wallham Garbet, Eſq. of Knill Court, to Miſs Hughes, only daughter of the late Hugh H. Eſq. of Bodwyn, in the Iſle of Angleſea.—At Hereford, the Rev. Mr. Wall, Vicar of Kingſton, to Miſs Bevan, daughter of the late Major B. of the Radnorſhire Militia.

Died.] At Caſtleſield, Wm. Cecil, Eſq. formerly of Llanover, Monmouthſhire.—Suddenly, while dancing at a ball, Mrs. Matthews, of Woolhope.

HERTFORDSHIRE.

Married.] Peter Clutterbuck, Eſq. of Watford, to Miſs Sophia Day, daughter of T. D. Eſq.

Died.] At St. Alban's, in his 83d year, Mr. Alderman Baſkerfield, Father of that Corporation. He had been 38 years a member of the ſame, and twice ſerved the office of Mayor.

KENT.

Married.] Benjamin Horene, junr. Eſq. of Foot's Cray Place, Kent, to Miſs Sophia Caroline Berens, youngeſt daughter of J. Berens, Eſq. of Kevington.—At Canterbury, Capt. Horſley, of the Blues, to Miſs Crippen.

Died.] At Dr. Watts's, Cranbrook, Mrs. Cox, wife of Mr. R. Cox, of Cheltenham.—At St. Martin's Hill, near Canterbury, in his 76th year, Rob. Thos. Pyott, Eſq.—At Cranbrook, in his 49th year, the Rev. Evan Davies, late Miniſter of a congregation of Proteſtant Diſſenters at Aſhford.

LANCASHIRE.

A meeting took place near Mancheſter, between Mr. Shakeſpeare Phillips, and Mr. Jones, in conſequence of the former having, as Major of the Mancheſter Volunteer Cavalry, cauſed the names of ſeveral members of the corps who had reſigned, to be publiſhed in the newſpaper. Mr. Jones fired firſt, without effect; upon which Mr. Phillips diſcharged his piſtol in the air, and, with the aſſiſtance of the ſeconds, the parties were reconciled.

Married.] At the Collegiate Church, Mancheſter, Major Budden, of the Hon. Eaſt-India company's ſervice, to Miſs Halley, of Bombay.

Died.] At Liverpool, aged 23, Geo. Dunbar, Eſq. ſecond ſon of Sir Geo. Dunbar, Bart. of Mockrum.—At Preſcot, Thos. Baldwin, Eſq. late of Hoole Hall, Cheſhire.

LEICESTERSHIRE.

Died.] Miſs Hartopp, only daughter of E. W. Hartopp, Eſq. of Little Dalby.—At Orton on the Hill, the Rev. Wm. Churchill. This gentleman was the youngeſt brother to the Poet, and was educated at Weſtminſter ſchool with Lloyd, Bonnell, Thornton, Chriſtopher Smart, and other contemporary ſons of genius. Mr. Churchill's modeſty was extreme; and he would moſt likely have continued a humble curate to the grave, if his uncle, the late Biſhop of St. Aſaph, had not rewarded his merit with the living of Orton. He was an excellent ſcholar; a man of great probity; often benevolent to his own prejudice; beloved by all his acquaintances; and, while genius and literature are cheriſhed, will live in the remembrance of all who poſſeſs a knowledge of his character. Beſides many other valuable publications, Mr. Churchill has left a comment on the writings of his brother Charles, with notes explanatory of thoſe political paſſages and perſonages likely to grow obſolete.

LINCOLNSHIRE.

Died.] By the breaking of a blood veſſel, Miſs Winter, one of the governeſſes of the Ladies' ſchool, at Stamford. She was in perfect health a few minutes before.

NORFOLK.

Mr. Coke's annual ſhew of ſheep, at Holkham, was this year attended

by his Grace the Duke of Bedford, Lord Somerville, Lord Darnley, Sir Joſeph Banks, Sir Charles Davers, and many eminent agriculturiſts. Many capital South Downs and Leiceſters were exhibited; the rams were let at, and the ſtock in general fetched, high prices. Three of the largeſt prize cups were adjudged to Mr. Purdy, of Egmare, for his excellent ſtock; and Mr. Bevan received a large ſilver cup as a premium for having converted the greateſt quantity of land into water meadow.

The Norfolk farmers have ſubſcribed 600 guineas for an elegant piece of plate to be preſented to Mr. Coke.

Died.] Aged 90, Robert Layman, Eſq. many years an eminent ſurgeon at Diſs.

SHROPSHIRE.

Married.] At St. Mary's Church, Shrewſbury, John Denſton, Eſq. of Grafton, to Miſs Ann Kent, of Leaton.

Died.] Anthony Kynnerſley, Eſq. of Shrewſbury.

SOMERSETSHIRE.

As a boy, about 10 years old, was working at a bark-mill belonging to Mr. Broadmead of Milverton, his hand was unfortunately caught by the cogs of one of the wheels, and no one being near to ſtop the horſe, his arm was drawn in as far as the ſhoulder; one of the cogs entering his ſhoulder blade, and another his cheſt. At that inſtant the horſe was ſtopped, and every exertion was uſed to extricate the boy's arm, but in vain. Mr. Warren, an eminent ſurgeon, was then ſent for, who found it neceſſary to amputate the arm in the mill: and notwithſtanding all theſe excruciating tortures, the lad is ſtill alive, and in a fair way of recovery.

Married.] At Bath, John Waldon, M.D. of Great Torrington, Devon, to Miſs Gaulis, ſiſter to the late Rt. Hon. Lady Clinton.—R. Martham, jun. Eſq. of Stratton, to Miſs Cuſtance, eldeſt daughter of J. C. Eſq. of Weſton-houſe.—At Bathwick Church, Jas. Stephens, Eſq. of Comer on Houſe, to Mrs. Boyd, widow of Hugh B. Eſq. and niece to Lord Viſcount Gosford.—At Wells, the Rev. Richard Whalley, of Henſtridge, to Miſs Tudway, daughter of Clement Tudway, Eſq. M.P. for Wells.

Died.] At Bath, Henry Duquerry, Eſq. of Dublin, a gentleman of eminence at the Iriſh bar.—At Croford, Richard Croſs, Eſq. formerly of Duryard, near Exeter.—At Briſtol Hot Wells, aged 22, of a decline, Miſs Lavinia Oake, of Chriſtchurch, in Hampſhire.—At Bath, the Rev. Thos. Collins, and Benj. Bucknall, Eſq.—At his lodgings on the North Parade, Bath, where he had arrived but a few hours before, Clement Boehm, Eſq. He had occaſionally viſited that city, and lodged in the ſame houſe for upwards of thirty years, ſtaying each time about a week or ten days. He paſſed his life in a continued round of travelling, generally on foot, and always unattended, through a variety of countries. The late Philip Thickneſſe, Eſq. had met Mr. Boehm in moſt parts of Europe, and once in America. He reſpected him as an intelligent and inoffenſive character; but, like himſelf, very eccentric, and always wandering. Mr. Boehm was remarkable for making his payments in guineas which appeared to be new: theſe he generally carried looſe in his coat-pocket; and upwards of 200 were in his poſſeſſion at the time of his death.

SUFFOLK.

Married.] At Bury, Capt. Holmes, of the Royal Marines, to Miſs Hartley, niece to the Rev. Abraham Jobſon, Vicar of Wiſbech.—At Bury, Mr. R. Walford, merchant, of Watling-ſtreet, London, to Miſs Berry, ſiſter to Sir E. B.

Died.] The Rev. Mr. Hawkins, Vicar of Halſted, and Rector of Willingale Spain.—In the Fore Hamlet, Ipſwich, of a rapid decline, aged 30, Mrs. Jennings, relict of the late Capt. J. who was loſt a few months ago, with his ſloop and all its hands, in a tempeſtuous gale of wind.

SUSSEX.

The temporary meſs-room erected for the officers of the 48th regiment, at Eaſt-Bourn Camp, took fire a few days ago, and was ſoon reduced to aſhes. The circumſtance cauſed much alarm, as it was miſtaken at firſt for a ſignal, and, in conſequence, ſeveral fire-beacons were lighted.

Married.] The Rev. Mr. Kinleſide, of Angmering, to Miſs Martha Raikes, of Woodford.—Mr. John Shaft, of Arundell, to Miſs Charlotte O'Niel, of Ringwood, daughter of the late Mr. Henry O'N. formerly an eminent ſurgeon of Romſey.

Died.] At Southwick, near Shoreham, John Bridger Norton, Eſq. one of his Majeſty's Juſtices of the Peace.—In his 77th year, at Lewes, the Rev.

John Rideout.—At his houſe in the Pallant, Chicheſter, after a ſhort illneſs, William Heaker, Eſq.—At Sudbury, Mrs. Strutt, wife of Wm. S. Eſq. —At Hurſtpierpoint, the Rev. Thos. Marchant, Rector of Patcham.

WARWICKSHIRE.

Married.] At Dean, John Grundy, Eſq. of Moſs-Fold, to Miſs Hilton, daughter of John H. Eſq. of Middle Hulton.—At Birmingham, Mr. Joſhua Schofield, of Sheffield, to Miſs Mary Cotterill, daughter of Clement C. Eſq. of Birmingham.

WESTMORELAND.

Married.] The Rev. W. Hogarth, of Clifton Head, to Miſs Clarke, daughter of the late C. N. C. Eſq. of Stoney-cloſe Houſe, Yorkſhire.

WILTSHIRE.

Died.] At Chilton Foliat, the Rev. John Craven, many years an acting magiſtrate in this and the neighbouring counties.—Mr. Edmund Lewis, ſurgeon, of Semington.—Mr. Beech, of Salisbury.

WORCESTERSHIRE.

Died.] John Watſon, Eſq. formerly a conſiderable ſilk and ſtuff manufacturer, of Kidderminſter.

YORKSHIRE.

As Mr. Bedford and his wife, who was far advanced in a ſtate of pregnancy, were returning from Buxton in a gig, the horſe ſet off in a gallop in the lane between Laſhill Hall and Kirkheaton, when the reins broke, and the carriage was overturned. Mr. B. had both his arms and one of his thighs broken, and his wife was killed on the ſpot, her brains and teeth being daſhed out. Their child and a boy, who were in the gig with them, were likewiſe much hurt.

Married.] At Saddleworth, W. Blackburne, Eſq. of Brignall, to Miſs S. Shaw, of Saddleworth.—Roger Baſkett, Eſq. of Tickhill, late Commander of the Prince William Henry Eaſt Indiaman, to Miſs Foſter, eldeſt daughter of the Rev. Tho. Foſter, of Tinwell, Rutlandſhire.—At Melſonby, J. Hobſon, Eſq. of Allſop's Buildings, London, to Miſs Swire, daughter of the late Roger Swire, of Cononley, in Craven.

Died.] Mrs. Rhodes, wife of Mr. Rhodes, merchant, of Gomerſal, and daughter of the late Mr. Wilſon, formerly of Leeds.—At Whitby, aged 70, Mrs. Iſabel Strong.—At Scarborough, aged 71, Wm. Herbert, Eſq. Common Councilman of that Borough.—At Bingham, Mrs. Walter, wife of the Rev. John W. and only ſiſter to the late T. Beaumont, Eſq.

WALES.

Married.] Mr. E. Roberts, ſon of Mr. R. of Milford Place, Mould, to Miſs R. Welch, ſecond daughter of W. W. Eſq. of Nazingbury.—At Landaff, Capt. Villebois, of the 14th Light Dragoons, to Miſs A. Jones, youngeſt daughter of the late Rob. Jones, Eſq. of Funmun Caſtle, Glamorganſhire.—J. Linley Cantelo, Eſq. of Calcutta, to Miſs E. Allen, of Haverfordweſt.

Died.] At Pentir, Carnarvonſhire, in his 55th year, John Williams, Eſq. —Griffith Lloyd, Eſq. of Llanſtephan, Glamorganſhire. He was unfortunately drowned in croſſing Langhorn Ford on horſeback.—Sir Ed. Williams, Bart. of Llangoed, Brecon.

SCOTLAND.

Two ſwine of the Chineſe breed, belonging to Mr. Radcliffe, in Glen of Cummertrees, have, within theſe laſt twelve months, brought forth one hundred and eleven pigs, viz. firſt litter, 20th May, 1803, thirty-ſix; ſecond ditto, 7th Nov. 1803, thirty-ſix; third ditto, 7th May, 1804, thirty-nine.

At the late Lamberton Race Meeting, the ſtairs leading to the grand ſtand, being unuſually crowded, ſuddenly gave way, whereby ſeveral perſons above and below received conſiderable injury. Some gentlemen had their bones broken, and a Mr. Davis, of Newcaſtle, was ſo ſeriouſly hurt, as to endanger his life.

Married.] At Dundee, Mr. Wm. Anderſon, manufacturer, to Miſs Helen Stewart, daughter of Mr. A. S. architect.—At Milnhead, near Edinburgh, Major Campbell, of the 18th foot, to Miſs Barbara Douglas M'Murdo, fourth daughter of the late J. M'Murdo, Eſq. of Milnhead.—At Edinburgh, Capt. Sam. Greig, Commiſſioner of the Imperial Ruſſian navy, to Miſs Fairfax, daughter of Rear Admiral Sir Geo. F.—At Greenock, John Berry, Eſq. of Glaſgow, to Miſs Jane Robertſon, daughter of Geo. R. Eſq. —At Dumfries, Henry Bowes, Eſq. to Miſs Mary Buſhby, ſecond daughter of Tho. B. Eſq. Collector of the Cuſtoms at Kirkcudbright.—At Paiſley, Wm. Taylor, Eſq. to Miſs Jean Birkmyre, of Glaſgow.—At Edinburgh, Lt. Col. Nicholſon, to Miſs Mary Ruſſell, eldeſt daughter of the late John Ruſſell, Eſq.

Clerk to the Signet.—At Ayr, J. R. Hume, Esq. to Miss Elizabeth Limond, daughter of David L. Esq.—Mr. Geo. Searle, of Louth, to Miss Grant, only daughter of John G. Esq. of Wyham House, Lincolnshire. — At Edinburgh, the Right Hon. the Earl of Roden, to Miss Juliana Anne Orde, youngest daughter of John O. Esq. of Westwood, Northumberland. — Capt. Andrew Brown, R. N. to Miss Helen Campbell.

Died.] At Ordequill, in the county of Banff, Anne Adam, aged 105.—At Clowes, near Elgin, in his 106th year, James Watson.—At Edinburgh, Miss Eliz. Brown Macconchie, only surviving daughter of Lord Meadowbank.—Miss Mary Currie Maitland, second daughter of Adam Maitland, Esq. of Dundrennan.—At Inverdruie, aged 70, Mrs. Grant, wife of Captain Lewis Grant.—At Campbel-town, Jn. Clark, Esq. late of Bengal.—At Green Bank, near Glasgow, Lady Leney, in her 94th year.—At Edinburgh, Chas. Lockhart, Esq. late of Newhall. — At Edinburgh, Miss E. Williamson, daughter of the late Captain James Williamson, of the East India Company's service.

IRELAND.

In digging under part of the foundation of the Castle of Tralee, the remains of five human skeletons have been found. These are supposed to be the bones of Henry D'Anvers and Meade, two Judges, and Arthur Charters, with their attendants, who were murdered in that Castle by Sir John Desmond in the year 1679.

Married.] By special licence, at Thornberry, Queen's County, Cochran Palmer, Esq. of Rushall, High Sheriff of the County, to Miss Eliza Laurenson, daughter of the late E. L. Esq. of Rathmoyle.—At Waterford, Captain Roberts, of the Navy, to Miss Hacket. —Tho. Smyth, Esq. of Queen-street, Dublin, to Miss Maria Goodin, eldest daughter of Mr. R. Goodin, of Dorset-street.—At Cove, Mr. Edward Brabazon, of the Revenue, to Miss E. M'Kerdy.—At Kilmore, Wm. Supple, Esq. to Miss Schomberg, eldest daughter of the late Sir Alex. S.—Tho. Cha. Stuart Corry, Esq. of Rockcorry, Monaghan, to Miss Anne Dillon, second daughter of Sir John D. Bart.—At Cork, W. Jenkins, Esq. to Miss Tresilian, daughter of the late Dr. Tresilian.

Died.] At Waterford, Mrs. Butson, wife of S. B. Esq. only son of the Rev. C. B. Dean of Waterford. — Suddenly, in the Palatine Square, Royal Barracks, Wm. Erskine, Esq. Lieutenant in the 9th foot. — In Gardiner's Place, Walter Weldon, Esq.—At Cork, Mrs. Millerd, sister to Lord Viscount Carleton.—At St. Paul's Parade, Dublin, Walter Lynch, Esq. late of Lydicon, county of Galway.—By a fall from his horse, Arthur Smith, Esq. of Griffinstown, Westmeath.—Rich. Smith, Esq. of Prospect, in the County of Kildare. He went to bathe in the Grand Canal, and was unfortunately drowned. — At Waterford, in consequence of a fall from his horse, Henry Charles Lewis, Esq.—Wm. Fennel, Esq. of Cahir Abbey. He was thrown from his horse on his return from Dublin to Littleton, in consequence of the animal being bitten by a cur. Mr. F. fell on his head; but not feeling any present injury, proceeded to Littleton, where he was shortly seized with those symptoms which indicate a contusion in the brain, and, notwithstanding every assistance which could be afforded, expired the next morning.

MARRIAGES, DEATHS, &c. ABROAD.

Married.] At Constantinople, Geo. Moore, Esq. to Miss Mary Froding, second daughter of Chevalier F. Consul and Chancellor to the Russian Mission at that residence.

Died.] In the Castle of Bracke, aged 75, the Countess Sophia Clementina de Lippe, Abbess of Cappel and Lemgo.—In the Castle of Wertheim, the Countess Sophia Carolina de Lowenstein Wertheim. She was, in her younger days, regarded as the most beautiful woman in Germany.—In Westmoreland, Jamaica, Dr. J. Drummond.—At St. Mary's Parsonage House, in the Island of Jersey, the Rev. Francis Valpy, Rector of that parish.—In the same Island, Mrs. Pipon, wife of J. P. Esq. of St. Aubin's.

METEOROLOGICAL JOURNAL, JUNE 1804.

D	H	Baro.	T.out	T. in	H	C	Wind	Weather, &c. Rain 0.57
1	7	30.29	55	56.5	56	2	W 1	hazy
	2	30.31	67	61.5	48	3	W 1	
2	7	30.28	56	59.5	56	4	WNW 1	hazy . nearly cloudleſs
	2	30.24	71.5	68	44	1	WNW 1	hazy
3	7	30.19	59.5	61.5	54	1	WNW 1	hazy
	2	30.18	75	66.5	45	1	WNW 0	hazy
4	7	30.14	64.5	64	54	4	SE 1	hazy . leſs cloudy
	2	30.08	79	69	51	2	S 2	hazy . wind SW and cool eve
5	7	30.18	61.5	65.5	54	5	WSW 1	. leſs cloudy
	2	30.20	71	67.5	52	4	WSW 1	. more cloudy
6	7	30.18	63	65.5	57	5	W 0	hazy . wind SSE . chiefly fine
	2	30.01	68	67	51	5	SW 3	. fine . leſs wind
7	7	29.96	56.5	62.5	54	5	SSW 2	. drizzly . more wind and chiefly fine
N	2	29.98	66	65	49	3	SW 4	. leſs wind and little wet at times
8	7	29·84	55	60	53	4	WSW 2	. little wet at times but chiefly fine
	2	29.83	62.5	62	49	3	W 3	. leſs wind and cloudy eve
9	7	30.08	53.5	58	51	2	WNW 1	hazy
	2	30.18	63	61	45	2	WNW 1	hazy . more hazy night : little rain
10	7	30.27	53	56.5	55	h	WSW 2	. little rain : ſhower
	2	30.23	60.5	60	56	4	N 1	. fine . cloudleſs eve
11	7	30.50	51	56	54	1	NNE 1	hazy
	2	30.54	64.5	60	47	3	N 1	
12	7	30.55	53	56.5	55	h	N 0	not cloudy . foggy . fine
	2	30.55	67.5	61	49	3	NNE 1	
13	7	30.53	59	60.5	53	4	SW 0	. more cloudy
	2	30.48	67	63.5	52	5	N 1	
14	7	30.37	62.5	62	57	4	S 1	hazy . little wet and wind NW : little rain
	2	30.30	64.5	64.5	57	5	NNW 1	much rain . fair night : fine
15	7	30.16	58	62	59	2	NW 1	. more cloudy
	2	30.09	61	63.5	53	4	N 1	. leſs cloudy at times . wind E
16	7	29.98	55	61	61	h	E 1	. cloudy : little rain . fine
	2	29.93	68.5	63.5	58	3	E 1	hazy . ſhower . thick upward at night : fine
17	7	29.98	59.5	62	59	3	WSW 1	. chiefly cloudy
	2	30.07	67.5	64	52	3	W 2	hazy . cloudy night : fine
18	7	30.29	60	63	57	1	W 1	
	2	30.36	70	65	47	3	WNW 1	. more cloudy night
19	7	30.53	56.5	61.5	54	h	W 1	not cloudy . little cloudy
	2	30.54	66	63.5	52	4	SW 2	hazy . more cloudy eve
20	7	30.50	62	64	57	4	WSW 1	. hazy and leſs cloudy
	2	30.48	73	67	54	3	W 2	
21	7	30.50	60	64.5	58	h	W 1	. cloudleſs : clear
	2	30.48	76	68.5	50	0	SW 1	
22	7	30.47	65	68	55	1	WNW 1	hazy
	2	30.47	76	70.5	49	2	N 1	hazy . more wind E and cool eve
23	7	30.49	59.5	64	54	1	E 1	hazy
F	2	30.48	70	66	48	1	E 1	hazy
24	7	30.40	60.5	64	57	3	E 1	hazy
	2	30.38	75.5	67	46	2	E 1	hazy . thunder and little wet . cloudy eve . thun-
25	7	30.34	63.5	65.5	55	3	E 0	[der & much lightning but very little rain : fine
	2	30.33	81.5	70.5	45	2	SE 1	. cloudleſs eve
26	7	30.38	61	66	59	h	ENE 1	. not cloudy
	2	30.36	68	66.5	53	3	ENE 1	hazy . cloudleſs night
27	7	30.20	57.5	64.5	52	1	N 1	hazy . more cloudy
	2	30.16	68	65	48	1	N 2	. leſs cloudy . cloudleſs night
28	7	30.25	53	60	51	1	N 1	hazy . chiefly cloudy
	2	30.31	61	61.5	50	5	N 2	. fine
29	7	30.28	51.5	58	53	1	N 1	hazy
	2	30.20	69	62	46	2	W 1	hazy . cloudleſs night
30	7	30.13	57	61	52	3	WNW 1	hazy
	2	30.07	69.5	64	45	2	WSW 1	thick upward at night

PRICES OF STOCKS from JUNE 25 to JULY 26, 1804, both included:

By Messrs. Anthony Clarke and Robert Marsden, Stock Brokers, Princes Street, Bank.

	Bank Stock.	3 per Cent. Consols	3 p. Ct. Reduc.	New 5p. Ct.	Old 5 per Cents.	4 p. Ct. Anns.	Long Anns.	Short Anns.	Imperial 3 per Cent.	Imper. Anns.	India Stock.	India Bonds.	Exchq. Bills.
June													
25	.....	..	55½	95⅝	Shut	72⅝	16⅜	...	54⅜	...	.....	.....	.....
26	154½	.....	55⅝	95⅞	...	72⅝	16⅜	...	...	9⅜	.....	.....	.....
27	154½	Shut	55¾	96	...	72¾	16½	3	54⅝	...	.....	.....	3s 2s disc.
28	155	.....	56	96¼	...	73	16½	...	...	9⅜	.....	.....	1s 2s disc.
30	.....	.....	56	96⅞	...	73	16½	...	...	9⅜	.....	.....	1s 2s disc.
July													
2	.....	.....	56	98¼	...	73⅜	16½	3⅛	54⅞	...	.....	3s 2s disc.	1s 2s disc.
3	155	.....	56⅛	97⅝	...	73⅝	16⅝	...	...	9½	175½ for acct.	2s 3s disc.	1s 2s disc.
4	.....	.....	56⅛	97¾	...	73⅝	16⅝	...	55	9½	.....	.....	2s 1s disc.
5	.....	.....	56⅛	97¾	...	73⅝	16⅝	...	...	...	.....	2s 3s disc.	1s 2s disc.
6	.....	.....	56⅛	97⅞	90¾ ex div.	73⅝	16⅝	...	55	...	174½ ex div.	.....	1s 2s 1s dif.
7	.....	.....	56¼	98	91 ex div.	73¾	16⅝	3⅛	...	9⅝	.....	.....	1s dif. par.
9	155½	.....	56⅛	99	91⅛	73⅝	16⅝	...	54⅞	9⅜	.....	.....	.....
10	156	.....	56⅜	99¼	91	73¾	16⅝	...	55	9⅜	169½ ex div.	.....	.....
11	155¾	.....	56⅜	98½	91	74	16⅝	3	55⅜	...	.....	.....	.....
12	.....	.....	56⅜	98⅝	91⅛	74⅛	16⅞	...	...	...	.....	.....	.....
13	.....	.....	56⅜	98⅝	91¼	74⅝	16⅞	...	55⅞	...	.....	.....	.....
14	156½	.....	56½	99¼	91½	74⅝	16⅞	...	55⅜	...	.....	1s 2s disc.	par 1s pm.
16	.....	.....	56⅝	98¼	91¼	74⅜	16⅞	3	55⅝	9¼	.....	.....	.....
17	.....	.....	56⅜	98¼	91⅜	74⅜	16⅞	...	55⅝	9⅜	.....	.....	par 1s disc.
18	.....	58⅝ . 6 ex div.	56⅛	98	91⅜	74⅛	16⅞	...	55½	...	.....	.....	.....
19	156¾	55⅞ . 6⅛ ex div.	56⅝	98⅛	91⅛	74⅜	16⅞	...	...	9⅝	171 ex div.	.....	.....
20	157	55⅞ . 6⅛ ex div.	56⅝	98⅜	91⅜	74⅝	16⅞	...	55⅜	...	173 ex div.	.....	.....
21	157	56⅛ . ¼ ex div.	56⅝	98⅝	91⅝	74⅝	17	3⅛	55⅞	9⅝	174	.....	.....
23	.....	56⅛ . ⅜ ex div.	56⅞	98⅛	91⅛	74⅜	17	...	56⅛	...	.....	.....	.....
24	.....	56⅜ . ½ ex div.	57¼	98⅝	91⅜	74⅞	17⅛	...	56¼	9¾	175	.....	.....
25	SAINT JAMES.	No Buſineſs done.											
26	.....	57 . ⅜ ex div.	57¾	98⅞	92¼ ex div.	75¾	17⅜	...	...	...	176½	.....	.....

AVERAGE PRICES OF CORN,

By the Winchester Quarter of 8 Bushels, and of OATMEAL per Boll of 140 lbs. Avoirdupoise, from the Returns received in the Week ended July 21, 1804.

INLAND COUNTIES.

	Wheat		Rye.		Barley.		Oats.	
	s	d	s	d	s	d	s	d
Middlesex	57	11	29	3	29	0	28	2
Surrey	63	10	30	0	28	8	28	10
Hertford	50	4	35	6	25	9	21	4
Bedford	45	8	.....		28	6	23	3
Huntingdon	47	11	.....		22	3	21	0
Northampton	51	0	32	0	23	4	22	8
Rutland	52	0	.....		25	6	22	6
Leicester	51	6	.....		25	6	21	1
Nottingham	57	0	34	0	26	0	26	2
Derby	59	4	.....		24	6	23	2
Stafford	54	2	.....		31	2	25	7
Salop	49	8	37	6	32	6	27	4
Hereford	45	1	30	4	33	10	29	10
Worcester	48	8	.....		30	5	30	9
Warwick	55	4	.....		32	5	27	5
Wilts	54	0	.....		31	4	28	4
Berks	52	10	.....		30	1	30	4
Oxford	52	8	.....		27	6	27	8
Bucks	51	10	.....		26	0	25	2
Brecon	52	3	33	7	29	2	24	0
Montgomery	49	10	.....		.....		21	8
Radnor	45	10	.....		28	7	24	9

Average of England & Wales.
Wheat 53s 9d; Rye 34s 7d; Barley 28s 5d; Oats 24s 11d.

MARITIME COUNTIES.

	Wheat		Rye.		Barley.		Oats.	
	s	d	s	d	s	d	s	d
Essex	58	2	28	6	27	9	29	6
Kent	58	1	.....		28	8	28	0
Suffex	56	0	.....		28	0	29	3
Suffolk	49	3	27	0	25	0	26	2
Cambridge	45	5	.....		24	0	19	8
Norfolk	47	6	.....		24	3	22	3
Lincoln	47	3	28	10	24	2	21	2
York	53	11	37	8	25	11	22	9
Durham	58	5	.....		.....		24	6
Northumberland	55	2	38	0	25	9	23	11
Cumberland	58	2	41	1	26	10	24	4
Westmorland	61	11	39	6	27	6	24	9
Lancaster	61	5	.....		29	8	26	4
Chester	52	6	.....		.....		28	9
Flint	49	6	.....		32	8	.....	
Denbigh	55	6	.....		32	0	22	5
Anglesea	.....		.....		.....		18	0
Carnarvon	58	0	42	0	26	4	18	0
Merioneth	53	9	44	0	32	0	24	0
Cardigan	57	0	.....		24	8	17	4
Pembroke	49	11	.....		31	4	.....	
Carmarthen	64	6	.....		34	0	.....	
Glamorgan	57	10	.....		37	0	24	0
Glocester	48	6	.....		27	3	24	8
Somerset	54	6	.....		32	8	29	4
Monmouth	52	9	.....		.....		.....	
Devon	58	6	.....		27	7	26	3
Cornwall	57	5	.....		35	2	22	2
Dorset	52	11	.....		.....		30	9
Hants	53	0	.....		30	5	28	1

AGRICULTURAL REPORT.

THE rye and oat harveſt has already commenced in Kent and Eſſex, and, being about to begin upon their forwardeſt wheat, the harveſt will be general in thoſe counties in a few days. The late ſtormy weather has beat down and laid much of the ſtrongeſt wheat. The barley is a middling crop; the oats generally thin, and in moſt parts foul. Beans an univerſal crop. Of peaſe, nothing very particularly is ſaid. Turnips, of late, look promiſing, although much turnip land has been twice ſown; the Sweediſh in particular. Clovers and the artificial graſſes look well. Of graſs and hay there has been a generally good crop, and there is a proſpect of a great bulk of aftermath: in the very few parts where that moſt valuable graſs, lucerne, is cultivated, it has ſucceeded wonderfully. A good crop of white clover ſeed is expected: this article, neglected for a number of years, is again getting into vogue. The hops have, thus far, a moſt proſperous appearance: already the planters begin to talk of a duty of 150,000*l.* Working hands are in plenty throughout the country.

Of the probable good quality of the wheat much is ſaid; but it ſeems a very general opinion that the quantity per acre will be no where conſiderable; that the preſent is not a yielding year, an opinion in which, on a retroſpect of the weather ſince laſt autumn, we can readily concur. Although, moſt fortunately, wheat is a hardy plant, yet it is not poſſible that it can remain unaffected by unnatural warmth and deluging rains in the winter ſeaſon, and by ſudden changes and blighting winds in the ſpring: the blooming time was yet favourable; and ſince ſo great a breadth of land was ſown, the quantity of wheat, at any rate, muſt be conſiderable.

It is with much regret we advert to the bill now pending in parliament for the purpoſe of making another change in the corn laws; an attempt to prop up the price of corn artificially, which, if it ſerve a temporary purpoſe, will ultimately have a very ill effect: it is

to ſet an example of tampering, which may be, by and by, laid hold of to a very miſchievous purpoſe. Should corn become too cheap, the preſent high prices of live ſtock afford an excellent opportunity for the culture of artificial graſſes upon the wheat lands; a much more legitimate mode of raiſing corn to its proper level, than by the odious and unpopular one of arbitrary legal regulations.

Beef and mutton are dear in Smithfield: eighty ſtone of beef has been worth 24*l*, or 6*s* per ſtone. Mutton 5*s* per ſtone. Beſt dairy pork 4*s* 8*d* to 4*s*. Town bacon 5*s* 6*d* to 5*s* 8*d*, in which there is a deline, of late, about 4*d* per ſtone: ſomewhat more in the Iriſh.

Middleſex, July 26, 1804.

BILL of MORTALITY, from July 3, 1804, to July 24, 1804.

CHRISTENED.			BURIED.			Between					
Males 925	} 1727		Males 581	} 1152		2 and 5	124		50 and 60	102
Females 802			Females 571			5 and 10	43		60 and 70	72
Whereof have died under 2 years old 342.						10 and 20	38		70 and 80	61
						20 and 30	91		80 and 90	27
						30 and 40	127		90 and 100	4
						40 and 50	131			

Peck loaf 2s 10d. 2s 11d. 3s 1d. 3s 1d.
Salt 14s per buſhel, 3½d. per pound.

ALPHABETICAL LIST *of* BANKRUPTS *&* DIVIDENDS,

JUNE 27*th* TO JULY 24*th* INCLUSIVE.

Extracted from the London Gazette.

BANKRUPTCIES.

[The Solicitors' Names are between Parentheſes.]

AVESON Henry, of Mancheſter, publican (Foulkes, Mancheſter, and Foulkes, Bury-place, Bloomſbury)...Armſtrong W. of Stanwix, Cumberland, calico manufacturer (Mounſey, Carliſle, or Mounſey, Staple's-inn, London)

Burwood W. Sun-wharf, Wapping, warfinger (Palmer and Tomlinſon, Warnford court, Throgmorton-ſtr.)...Buckſtone W. late of Biſhopſgate-ſtr. haberdaſher (Roſſer, King-ſtr. Holborn)...Beddine David, of Back-lane, St. George in the Eaſt, upholder (Unwin, High ſtr. Shadwell)...Bird W. Wilberforce, Coventry, ſilk manufacturer (Berry, Wallbrook)...Brown Jas. and Jas. Tregant, of Birmingham, factors (Egerton, Gray's-inn).

Cliff R. of Little Boulton, Lancaſter, muſlin manufacturer (Croſs, Bolton-le-Moors)...Collinſon J. of Hitchen, Hertford, merchant (Fade, Hitchen, or Townſend, Staple's-inn).....Chriſtiana Geo. Carey-ſtr. Middleſex, livery-ſtable-keeper (Wright and Holdſworth, Sherborne-lane, Lombard-ſtr.)...Chatburn S. of Hebden-bridge, York, cotton ſpinner (Holland, King's-ſtr. Mancheſter)...Crenan J. Johnſon's-court, Fleet ſtr. bookbinder (Lee, Caſtle-ſtr. Holborn).

Deighton J. of Beeth, York, ironmonger (Egerton, Gray's inn-ſquare, London).

Ellis Benjamin, of Holt, Norfolk, vintner (Tarrant and Co. Chancery-lane)...Emmett R. of Withnell, and Peter Baldwin, of Houghton, Lancaſhire, cotton manufacturers (Duckworth and Co. Mancheſter).

Froſt W. late of Dover-ſtr. Borough, tailor (Charter, Printer-ſtr. Earl-ſtr. Blackfriars)...Firth Thos. late of Rothwell, York, hawker (Lee, of Leeds, or Battye, Chancery-lane)...Fortnum C. late of Upper Berkeley-ſtr. Portman-ſquare, merchant (Palmer and Co. Warnford-court, Throgmorton-ſtr.)...Field John, Watford, Herts, miller.

Gunton R. late of Droitwich, Worceſterſhire, innholder (Hill and Co. Gray's-inn, London)...Gilbert T. Birmingham, factor (Alexander, Bedford-row, London)...Gidlow W. of Hindley, Lancaſter, cotton manufacturer (Bretherton, Wegan, and Blackſtock, St. Mildred's-court, Poultry)...Gower R., T. Soper, and J. Bevis, of Birmingham, leather dreſſers (Richardſon, Monument-yard).

Harvey J. late of Birmingham, wine merchant (Dolphin, Birmingham, or Johnſtone, Inner Temple, London)...Hemus W. of Merthyr Tydvil, Glamorganſhire, brick maker (Wilkins, of Merthyr Tydvil)...Holmes Joſeph Whiting, of Portſea, ironmonger (Callaway, Portſmouth)...Hilder W. of Halling, Kent, victualler (Nelſon, Palſgrave place, Temple Bar)...Hahn James Charleſton, Newcourt, Crutched-friars, ſhip and inſurance broker (Evans, Birchin-lane)...Home P. and Patrick Hunter, Throgmorton-ſtr. merchants (Willis, Warnford-court, Throgmorton-ſtr.)

James J. of Truro, Cornwall, money ſcrivener (Shephard and Co. Bedford-row, or

Michell, Truro)...Jarratt J. the younger, of Water-lane, Tower-ſtr. broker (Palmer and Co. Warnford-court, Throgmorton-ſtr.)...Jarritt James, late of Briſtol, cabinet maker (John Vowles, Briſtol, or Bennet, Dean's-court, London)...James Rich. of Manchester, victualler (Hurd, King's-bench-walk, Temple)...Kerſhaw J. and W. Kerſhaw, Halifax, Yorkſhire, merchants (Howarth and Wilcock, at Ripponden and Halifax).

Lichigaray S. and Matthew Dunsford, of Baſinghall-ſtr. dealers (Walton, Girdler's-hall, Baſinghall-ſtr.)...Lawrence R. New Windſor, bricklayer (Barton, Symond's-inn)

Metford W. Temple-ſtr. Briſtol, butcher (Mellin, Briſtol)...Marſh Rt. Old Bailey, London, oilman (Smith and Tilſon, Chapter-houſe, St. Paul's Church-yard)...Mills Jas. of Portſea, in the County of Southampton, grocer (Willhen, Saliſbury-ſtr. Strand).

Newton Rt. of Manchester, cotton manufacturer (Ellis, Curſitor-ſtr. Chancery-lane).

Phillips J. Bradnock's-marſh, Warwickſhire, miller (Tarrant and Moule, Chancery-lane, and Elkington, Birmingham)...Price T. Red Croſs-ſtr. Borough, upholſterer (Berry, Wallbrook).

Smith George, Sheffield, grocer (Blagrave, Saliſbury-ſtr. Strand)...Staymaker Rich. now or late of Abingdon, Berks, currier (Morland, Abingdon, or Blagrave, Saliſbury-ſtr.)...Staniforth G. of Beverley, York, draper (Ellis, Curſitor-ſtr.)...Shaw J. of Newgate-ſtr. linen draper (Alderſon, North-ſtr. City-road).

Thomlinſon Richard, late of New Malton, York, brewer (Robinſon and Co. New Malton, and Robinſon, Eſſex-ſtr. London)...Treadgold J. of Portſea, cabinet maker (Tilbury and Co. Bedford-row)...Turnner T. Birmingham, button maker (Egerton, Gray's-inn-ſquare).

Windecker Angel, late of Liverpool, merchant (Kay and Co. Manchester)...Wright J. late of Smithy Brook, Lancaſter, carrier (Dewherſt, Preſton, or Barrett, Holborn-court, Gray's-inn)...Wain Jas. and Thos. Agg, of Baſinghall-ſtr. clothiers (Alderſon, North-ſtr. City-road)...Whittle T. of Wheelton, near Chorley, Lancaſhire, muſlin manufacturer (Duckworth and Co. Manchester)...Whittingham Chas. late of Warmingham Forge, Cheſter, ironmaſter (Huxley, Temple, London).

DIVIDENDS.

Atkinſon T. late of Biſhop Wearmouth, Durham, ſhip owner, July 23...Allen Wm. High-ſtr. Birmingham, druggiſt, Aug. 7...Aldis J. late of Littleport, Cambridge, dealer, Aug. 4...Andrus J. Abergavenny, ironmonger, Aug. 16.

Birkett T. Barnſby upon the Marſh, York, corn factor, July 24...Burton P. of the Hamlet of Ratcliffe, builder, July 24...Bowman J. Water-lane, brandy merchant, July 24...Bell T. Woolſthorpe, Lincolnſhire, miller, July 30...Bonnin H. Gouſſe, New Bond-ſtr. furniture printer, Aug. 8...Batement J. late of Whitechapel, hardwareman, Aug. 28...Blackburn T. late of Hopton, in Mirfield, York, clothier, Aug. 1...Bonſor Wm. Red Lion-ſtr. Spitalfields, ſilk weaver, Aug. 4...Bacon J. and Anthony T. Size-lane, tailors, Aug. 7...Booth E. Manchester, butcher, Aug. 23...Bowman J. Water-lane, brandy merchant, July 28...Bell W. Baſinghall-ſtr. baize factor, Oct. 27...Bateman J. late of Whitechapel, hardwareman, Aug. 25.

Charleſworth M. Gomerſall, York, merchant, July 24...Chivers W. Stepney-cauſeway, mariner, July 24...Cockerell M. late of Walpole, Suffolk, ſhopkeeper, July 24...Calton G. Sheffield, linen draper, July 30...Curtis M. and Scott J. H. A. late of Watling-ſtr. wine and brandy merchants, Aug. 4...Cotton John, Broad-ſtr. merchant, Aug. 14...Catton G. Sheffield, Yorkſhire, linen-draper, July 30.

Dunſterville T. Eaſt Stonehouſe, Devon, ſhipwright, July 19...Dunn T. Trowbridge, Wiltſhire, clothier, Aug. 15...Davies E. Ivy-lane, furrier, Aug. 25.

Edwards Wm. New Bond-ſtr. goldſmith, July 17...Eaſterby G. and W. Macfarlane, Canada Wharf, Rotherhithe, Surry, merchants, Sept. 22.

Fell W. St. Martin's-lane, tailor, July 14...Foy M. Wapping-wall, butcher, Aug. 4...Fog Rt. the younger, New Bond-ſtr. chinaman, Oct. 27.

Gatton E. now or late of Ilford, Eſſex, innkeeper, Aug. 4...Graham Rt. and Wm. Making-place, Yorkſhire, and Graham J. Aldermanbury, London, cotton manufacturers, Sept. 6.

Hartley G. Colne, Lancaſhire, calico manufacturer, Sept. 7...Hale H. Birchin-lane, Aug. 8...Hartley S. Heckmondwike, York, Aug. 2...Hoad J. Fareham, Southampton, timber merchant, Aug. 17.

Jeffires H. Lower Thames-ſtr. ironmonger, July 24...Jones J. Wigmore-ſtr. Aug. 8...Ibbetſon H. Pocklington, Yorkſhire, ſpirit merchant, Aug. 3...Johnſon T. St. Martin's-court, Leiceſter-ſquare, umbrella maker, Aug. 11...Jones E. Southampton, fail maker, Aug. 9...Jaques J. and J. Crane, Clare-ſtr. Clare-market, cheeſemongers, Aug. 11.

Levy I. Lambeth-road, July 14...Lowman J. Whitchurch, Southampton, coach maker, Aug. 9.

Moreton T. Homerton, victualler, July 24...Moore J. late of Mildenhall, Suffolk, cordwainer, July 21...Manſon T. Tokenhouſe-yard, merchant, Auguſt 23...Man A. Mark-lane, Aug. 11...Meeſki H. Edward-ſtr. Titchfield-ſtr. tailor,

Aug. 25...M'Cullum J. Kingſton-upon-Hull, victualler, July 27.

Nowell N. Fleet-ſtr. Aug. 4...Nantes H. Warnford court, Throgmorton-ſtr. merchant, Aug. 14...Nuttall C. Mancheſter, cotton ſpinner, Aug. 25.

Okell T. Great Queen-ſtr. Lincoln's-inn-fields, linen draper, Aug. 4.

Pitts W. Little Wild-ſtr. Lincoln's-inn-fields, ſilverſmith, Aug. 8...Palmer W. Holbeach, Lincoln, draper, Aug. 6... Phillips D. Oxford-ſtr. ſtable keeper, Aug. 7...Pedlar H. of Bath, woollen draper, Aug. 25...Pycock T. and Pycock M. W. Hull, builders, Aug. 7... Pollard J. Eſſex-ſtr. Strand, tailor, Aug. 11...Parker J. Bolton, Lancaſter, iron-founder, Aug 17.

Rawley J. Chancery-lane, boot and ſhoemaker, Aug. 25...Rogerſon T. Oxford-ſtr. linen draper, Aug. 25...Riding J. Runcorn, Cheſter, merchant, Aug. 3.

Spangen Nicholas, now or late of Well-ſtr. Goodman's-fields, merchant, July 24... Sheen S. and Alex. Drury-lane, linen drapers, July 21...Scott J. the elder, London, Aug. 4...Spalding H. late of Metfield, Suffolk, grocer, Aug. 7...Scott J. H. A. late of Watling-ſtr. wine and brandy merchant, Aug. 4...Sturmy G. H. Leadenhall-ſtr. ſtationer, Aug. 11.

Tabart B. Bond ſtr. Aug. 4...Timmings J. Stewart-ſtr. Spital-fields, ſilk broker, Aug. 11.

Watts J. Upper Thames-ſtr. wholeſale grocer, July 14...Wilſon J. D. George-ſtr. Queen Ann-ſtr. Mary-le-Bonne, pawnbroker, Aug. 4...Williams J. G. Marſhall-ſtr. London-road, merchant, July 28...Worboys A. and T. Sydes, Birmingham, ſword cutlers, Aug. 4...Williamſon T. Holbeach, Lincoln, grocer, Aug. 6 ...Wood J. Broad-ſtr. Ratcliffe, linen draper, Aug. 4...Wallis J. Paternoſter-row, bookſeller, Aug. 11...Watmore W. New Windſor, inn keeper, Aug. 8... Wardall J. Liverpool, timber merchant, Aug. 24.

ANSWERS TO CORRESPONDENTS.

THE favour of "Phyſicus" *will appear in our next. Our Correſpondent ſhould have paid the poſtage of his letter.*

We are much obliged to our Correſpondent who has tranſmitted to us, an "Area of the ſeveral Counties of England and Wales, in ſquare ſtatute miles and acres, &c." *It was too late for inſertion this month, but will certainly have a place in our enſuing Number.*

The Poetical Pieces of "C. Percival" *are inadmiſſible.*

In reply to an "Old Contributor," *we muſt beg leave to ſay, that our reſolutions hitherto have been well matured; nor do we think that any perſon will view the enormous ſum of* three ſhillings *per annum with that terror, as to induce them, on account of the* "*Supplementary Number*," *which creates ſuch an exceſs, to ſuſpend taking in the Univerſal Magazine altogether.*

We cordially agree with "A. M. Sneex" *in his remarks, but muſt decline inſerting them.*